

Vol. XII

APRIL, 1907

No. 4

THE COLORED AMERICAN MAGAZINE

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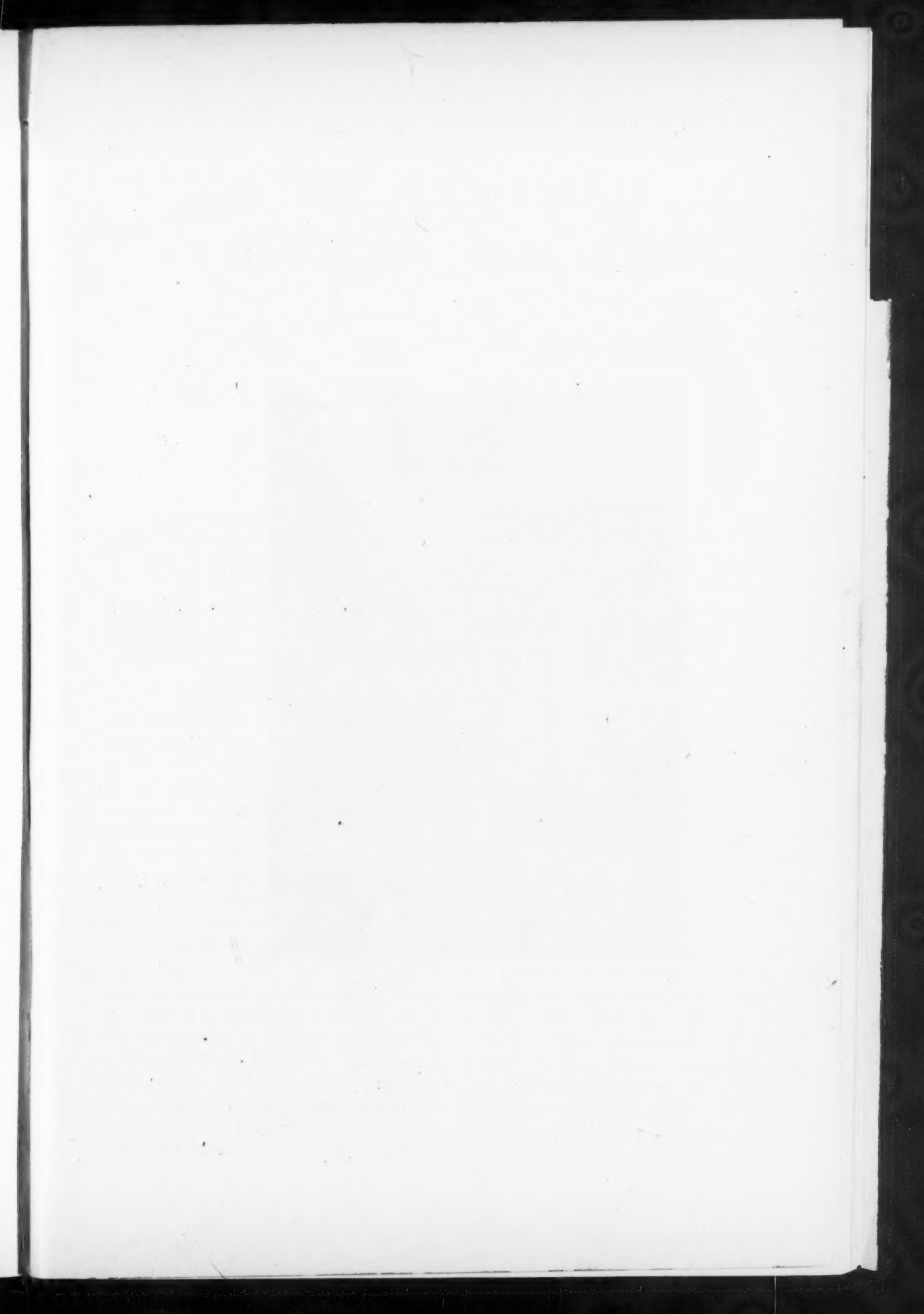
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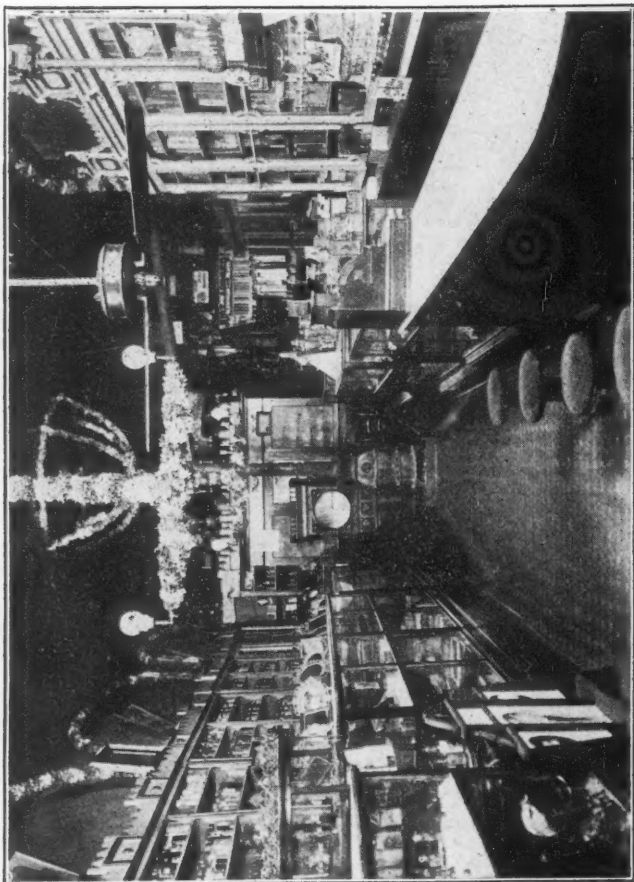
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(See Page 272)

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THE MONTH

Negroes In White Churches



THE latest noted ebullition of race prejudices comes from Dr. Van DeWater, of St. Andrew's Episcopal Church in New York. This very consecrated gentleman wishes that a colored Episcopal Church will soon be established in his vicinity, that it may receive into its folds the present colored parishioners of his own church whom, he alleges, he doesn't want. He states that on one occasion one or more of these colored parishioners of his got into pews rented by white members, and when told to take other seats forthwith left the building in an indignant manner. This action on the part of the colored parishioners cannot be sanctioned as strictly according to the best rules of politeness and decorum, but as one swallow does not make a summer, so no one action of this kind should condemn all the other parishioners against whom there is no such charge; and it looks, to a man up a tree, that this is only the occasion for the good rector's wrath, while the cause really lies deeper and is based on race

prejudice, which certainly is a sin which if felt internally should never be expressed externally by one who claims to follow the Lowly One of Nazareth. What sort of brotherly love has a man (not to say rector) of this kind got any way? What is his idea of Christ's teaching that we are to go into all the world and preach His gospel to ALL men? Does he think Christ meant only white men when He said this, or did he consider Christ was running his missionary propaganda with a "Jim Crow" attachment?

The colored parishioners will do well to "get from under" the religious teaching of such a man as Dr. Van de Water forthwith. He shows that his fundamentals are sadly out of gear.

During slavery, so long as the Negro was a species of the white man's property, he was good enough not only to worship with him, but even to commune with him; why now is this change since freedom—does it show that Dr. Van DeWater's kind can only see the good Negro in the slave Negro? Such religion is all rot and deserves no place or recognition by true followers of Christ.

The Habit of Making the Negro a Scapegoat For Everything

IN a recent issue of the Rosary Magazine a writer on the habits and customs of Southern aristocrats gives as a reason why this class of Southern people eat late breakfast is that the Negro servants are not fond of coming early to their work of mornings, most of them, by preference, living some distance from the house where they work.

The intimation here is that the aristocratic whites of the South are anxious to, and would rise earlier for breakfast, if the Negro cooks would accommodate them by coming earlier.

This reason is far-fetched, to say the least, and is the first time we have ever heard it intimated that our Southern (or any other aristocrat) was anxious to rise early for breakfast. Some writers delight in making the Negro the scapegoat for every shortcoming of the white man. The average Democratic politician would lay all evils that befall the land at the Negro's door. If there had been enough Negroes in California possibly the earthquake might have been charged up to the race out there. It's a bad and damaging habit the American writers have contracted of saddling everything on the Negro.

A Southern White Man Sees Light Ahead

PRESIDENT J. C. KELGS, of Trinity College, North Carolina, recently delivered an address in New York, in which he gave vent to some very wise and timely thought anent the prospective change of Southern sentiment, for the better, on the race question. We quote him as follows:

You cannot estimate these changes

by the political press and the words of the professional politician. It is true that these still seem to triumph, that they still hold the place of leadership; yet I know that they do not voice the deep and growing sentiments of the thinking and working South. In every reformation, sentiments change long before they express themselves in action. For twenty-five years my duties have given me friendly association with the best classes of business men in both towns and country, and the one thing that I have met among all is a secret dissatisfaction with the spirit and the methods and aims of politics.

I am not here to speak on the so called Negro problem. Of it all, wise and patriotic Southerners have long since grown weary. Much of it is but the chat of academic theorists and the nightmare of demagogues. Those of us who know the Negro from the standpoint of the fields and the shops and their churches, know too much of the situation to be swept away by the delusions of those who have never worked with him in the fields or the shops, or prayed with him in his churches.

Senator Spooner Resigns

THE adage that "few die and none resign" is upset in the recent resignation of Senator Spooner from the U. S. Senate as a representative in that body from Wisconsin.

In this resignation the country loses a capable and worthy member of this most important body. Senator Spooner feels that he cannot serve longer as senator in jeopardy to his private interests which he states must suffer if he remain senator. The President makes known his regret at losing the invaluable services of Senator Spooner, and even the vituperous Mr. Tillman gives

him a parting handshake with tearful eyes.

It is to be hoped that Wisconsin may make a selection for senator in place of Mr. Spooner who will be as wise and able as he was—but such men are not so easily found.

Wealth Not the Only Thing Needed

[From The American Missionary]

It has been said "Let the Negro get wealth and he will be respected." This is poor consolation, for it will leave out others who have quite as good right to be respected. Let every one get character to be respected. This is within the grasp of all, and if one can get wealth all the better. But no abiding progress can be predicated without sound mental training. If apparently secured otherwise, it will not long be held.

More Work, Less "Noise"

IN reading of the faithful services performed by the many workers among our unfortunate people in the South, we are again reminded to say, that instead of passing so many high-sounding resolutions and debating theoretical and impracticable propositions on the race question by the colored people in more favored sections, it would be far wiser to organize for the purpose of aiding these people by sending missionaries to work among them, or helping those already there. In this matter of race uplifting we might as well come down out of the air at once and put our feet on terra firma. The people who are doing most towards the solution of the race problem are not those who are doing the most talking.

There is a popular disposition to make a great "noise" whenever any of our "rights" are infringed (and

this we are not deprecating so much,) but at the same time as a corollary to right the word DUTY stands out in bold relief. Much "noise" and little work never solved any problem.

THE COLORED AMERICAN MAGAZINE wants to see the progress of the race take on new life and vigor, and to succeed in this we know that incessant work is necessary—and work among the lowly and unfortunate who need the torch of knowledge to guide them into proper and better ways.

Washington, D. C., School Troubles

LAWSUITS galore, criminations and recriminations seem to be the ruling news items from the colored schools of the District of Columbia. We do not know who is to blame in this grand mix-up, and we are not attempting to decide; but of one thing we are quite certain, and that is, Negroes should learn to stop quarrelling so much, but rather learn to adjust their differences without so much airing in public. This constant washing of dirty linen in the limelight is hurtful to race progress, and exhibits an inherent weakness that militates powerfully against the boasted capability of the race for self-government.

We have constantly watched and expected that we should develop such an esprit de corps in the teaching force of the District of Columbia, where the Negro schools are many and proficient, that the whole management of this great work would ultimately fall into the hands of competent men and women of the race which a system of schools like those in the District of Columbia should produce. We cannot hope to realize

our hopes if this bickering continues. Let us grow too large for this.

The Douglass Memorial Home

THE COLORED AMERICAN MAGAZINE hereby takes the opportunity of urging upon members of the race everywhere the timeliness of making the most liberal contributions possible to the committee organized for the purpose of saving the Fred Douglass home at Ana-

costia as a memorial to this grandest of all race leaders. Let us all give SOMETHING, and when we visit Washington we should go out to Anacostia and uncover our heads on this spot where the great Douglass once lived. The race in the United States owes it to themselves and the country to preserve this historic site as a memorial to one whose voice and pen never tired in vindication of the cause of humanity.

Necrology



VICTORIA EARLE MATTHEWS, founder and superintendent of the White Rose Mission for colored working girls of this city, was buried from the St. Mark's M. E. Church on the 13th of the month. Her demise was the end of a long struggle against death—a struggle which led her to many health resorts and sanitariums without avail. She died of consumption with a complication of diseases contracted about the wharves, where she did much of the Christian work accomplished by her. Mrs. Matthews was born in Fort Valley, Georgia, forty-five years ago of slave parents, but came to New York while a young woman. Ten years ago she organized the White Rose Industrial Association, which established the home at 217 East 86th street.

JEAN PAUL CASIMIR-PERIER, ex-President of the Republic of France,

died at Paris on March 12 having been born in 1847. Jean Paul Casimir Perier belonged to a family which was intimately associated with French history during the whole of the nineteenth century. He was chosen as President of France in 1894, but remained in office only a few months. Without being brilliant, his interest was shrewd and acute. What endeared him to the electors of France was his sterling honesty and strength of purpose; but by nature he was not ambitious, and was very loath to take the honor of the Presidency of the Republic, which was thrust upon him by unanimous consent.

DR. D. J. SAUNDERS, who for many years had been the president of Biddle University, and editor and owner of The Afro-American Presbyterian, an organ of the Presbyterian connection, died during the month at his home in Charlotte, North Carolina, after an active and useful career.

The Black Samson

"A full realization of Dr. Thomas Nelson Page's fears as to the Negro," says The Richmond Planet, of which John Mitchell, Jr., is the fearless editor, "is admirably portrayed in Mrs. Josie D. Heard's 'Black Samson,' when she says:—

'**T**HERE'S a Samson lying, sleeping in the land,
He shall soon awake' and with avenging hand,
In an all unlooked for hour,
He will rise in mighty power;
What dastard can his righteous rage withstand?

E'er since the chains were riven at a stroke,
E'er since the dawn of of Freedoms' morning broke,
He has groaned, but scarcely uttered,
While his patient tongue ne'er muttered;
Though in agony he bore the galling yoke.

O, what cruelty and torture has he felt?
Could his tears, the heart of his oppressors melt?
In his gore, they bathed their hands,
Organized and lawless bands—
And the innocent were left in blood to welt.

The mighty God of Nations doth not sleep,
His piercing eye, its faithful watch doth keep,
And well-nigh His mercy's spent,
To the ungodly lent:
'They have sowed the wind, the whirlwind they shall
reap.'

From his nostrils issues now the angry smoke,
And asunder bursts the all oppressive yoke;
When the prejudicial heel
Shall be lifted, we shall feel,
That the hellish spell surrounding us is broke.

The mills are grinding slowly, slowly on,
And till the very chaff itself is gone;
Our cries for justice louder,
'Till oppression's ground to powder—
God speed the day of retribution on!

Fair Columbia's filmy garments all are stained;
In her courts is blinded justice rudely chained;
The Black Samson is awaking,
And his fetters fiercely breaking;
By his mighty arm, his rights shall be obtained.'"

Do Negroes Constitute a Race of Criminals?

BY MRS. IDA JOYCE JACKSON

Chairman of the Ways and Means Committee of the National Association of Colored Women
President of the Colored Federation of Woman's Clubs



AFTER nearly a half-century of freedom, during which time Negroes have made the most wonderful progress in the acquirement of property and in the acquisition of knowledge that any race has ever made on the face of the earth, yet it is strange, at this time, that they should be branded as a race of criminals, or equally as guilty in concealing the same.

It is our purpose to show by facts, figures and argument that they do not constitute a race of inherent criminals, nor do they condone any offense against the moral code of laws committed by the ignorant and brutal element of their people; and if committed, they believe the law should take its course and just punishment be meted out to the guilty as speedily as possible.

As to concealing criminals, it is not a race characteristic, nor are they often given the opportunity, if inclined; for the law soon overtakes those who do commit crimes, and sometimes, whether innocent or guilty, trial or no trial, they are punished very severely in this country, either by the courts or by an infuriated mob, devoid of reason, verging on temporary insanity.

As slavery increased in numbers and the traders began to traffic in the sale of

Negroes and found them to be profitable from an industrial as well as from a financial standpoint, very little attention, if any, was given to their ethical training.

At the close of the Civil War, when the shackles fell from 4,000,000 slaves, very few had ever been permitted to receive any moral, physical or intellectual development, having been reared like animals, fit for any duty or burden imposed upon them by their sometimes cruel masters. Notwithstanding all of this barbarous and unjust treatment during their 250 years of bondage, yet the great progress they have made, along all lines, during their forty-four years of freedom, will surpass that of any other on the face of the earth.

It is so much easier to find fault than to find speedy remedies that will relieve. The dominant race of this country is largely responsible for whatever criminal tendencies the colored race has inherited, and instead of railing at them, finding fault all of the time and berating them for their shortcomings, we think they should shoulder their part of the responsibility in this matter and bear patiently with them.

Upon examination of their own consciences during periods of quiet reflection, the proud Caucasians will discover that they are not entirely free from

guilt of complicity in crimes themselves. Colored people have always been great imitators, and many in the past, while slaves, have copied the vices, instead of the virtues, of those with whom they have come in contact.

The immoral training inflicted upon colored women and the pernicious laws and customs prevailing during slavery will, for generations to come, remain as a stigma upon their fair names; but the tendency of to-day is to throw around these females every bulwark of safety to guide them into a strong womanhood that will withstand all temptations until the sacred marriage vows have been taken.

Now, the question arises, are the Negroes responsible for this criminal tendency thrust upon them during the periods of their weakness, when their souls and bodies were not their own?

The penurious master or mistress pursued such rigid, economical plans as to afford the slaves very squalid quarters, and meagre bills of fare, hence the crime of theft came as a consequence of bad treatment, in order to keep their bodies warm and drive the hungry wolf from the door.

We admit that the criminal tendencies have been given such a great impetus by those of the dominant race in ages past that it will take a strong and determined effort upon the part of both races to check these constantly growing evils. Many do not know really what does constitute a criminal tendency in children; but just as soon as that knowledge dawns upon the parents they proceed to stimulate those benevolent desires of intellect which will make good,

desirable American citizens, who will be a credit to any community wherever found.

We wish to say that the best people of the colored race are not in sympathy at all with any part of the criminal element, and whatever crimes are committed by the brutal and vicious are severely denounced by them. They not only condemn the crime, but the criminal as well, and no effort is ever put forth upon the part of good, law-abiding citizens to conceal the guilty; but they stand ready at all times to aid justice.

Whenever brought before the courts of law-breakers they only ask the right guaranteed to all American people—that life, liberty and the pursuit of happiness shall not be denied to anyone on account of race, color or previous conditions of servitude.

All they ask is justice in the courts for those who appear before the bar. Many times they receive the severest penalties for the most trivial offenses against the law, because the judges, juries and all officials of law are white, with every power to convict to the fullest extent vested in them.

In some sections of our country which boast of such freedom and fairness to the outside world, a poor colored man who steals some chickens or a sack of coal with which to feed or warm himself, will be sentenced to the penitentiary, while some white man who steals as much and perhaps more will get off with a slight fine or jail sentence.

It is appalling to us when we think of the fact that 85 per cent. of the convicts in the southern states are Negroes, yet we can account for a part of this enor-

mous per cent. of crime when we know the courts are domineered over by men who can, at will, pervert and interpret the laws according to the color of the skin of the helpless individuals, who must be at their mercy. Furthermore, they are compelled to accept any penalty, almost without right of appeal, the law sees fit to impose upon them.

Do you wonder that the jails, reformatories and penitentiaries of this country have a greater proportion of colored criminals than white ones?

Owing to public sentiment, it has almost become impossible now for a white man to commit a crime in this country, because of the very exalted and high premium put upon him as to his honesty and integrity when compared to the Negro. Why, men in the political and business spheres have become such notorious grafters that the country has been forced to petition Congress to enact such needed laws as to protect the people in all of their financial and public interests.

The lack of justice on the part of the courts, an inborn prejudice in the breast of the employer to keep the Negroes reduced to absolute peonage, influential friends not coming to their rescue, and above all, a poverty-stricken race—these things tend to produce a much larger criminal representation than we ought to have in all of the penal and reform institutions of this country.

In some sections they are given ample justice, and get just what they rightly deserve. Another thing, Negroes can not secure the same proportion of employment as the whites, hence a greater amount of idleness prevails among them,

so when the low, vicious element fail to exercise control of their vitiated appetites, or do not exert will power over their depraved natures, they get into trouble because "an idle brain is the devil's workshop."

Does it look like the Negroes constitute a race of criminals, when they can point to the following statistics? With a population of 10,000,000 scattered all over this country, they have since the war reduced the illiteracy of the race at least 45 per cent., have 32,000 school teachers, two thirds of whom are normal and high school graduates; 40,000 pupils in higher schools of learning; 2,500,000 children in public schools; 20,000 in the industrial schools; 2,000 graduates from the medical schools, some with a practice ranging from \$1,000 to \$3,000 per year; \$2,000 judges and lawyers; over 500 books written and published by Negro writers; 300 newspapers, three of which are dailies; 200 journals and magazines published; 22,200 church edifices, with a membership of 2,613,154, representing an estimated value of \$40,000,000; 27,643 Sunday Schools, and an aggregated wealth in farms and homes valued at \$500,000,000. Adding this to their church and school property they represent a grand total of \$890,000,000. They have built, with the aid of friends, about 20,000 churches and support seven colleges, seventeen academies, fifty high schools, five law schools, five medical schools and twenty-five theological seminaries.

It is said that during the Atlanta riots the better class of whites stood on the streets and laughed while colored men and women were stoned, and in many

instances killed. After it was over this better class said that it was an everlasting disgrace to their community.

It hurts the Negroes to the depth of their hearts, since they know that the very flower of their intellect, representing the noblest and best blood of their manhood, was attacked by the Atlanta hoodlums. The law-abiding citizens joined in with a committee representing both races appointed to investigate and bring to justice these rioters. Upon investigation, lo and behold! the dominant race found out that the worst element of their own had committed these outrages, and they urged the curbing of crime among the vicious of their own race.

Atlanta is the intellectual Mecca for

colored people in the South, and perhaps no other city can boast of such a large percentage of educated Negroes. It has a splendid public school system and is surrounded by a semi-circle of colleges, from whose halls graduates have gone forth each year equipped with that kind of an education which uplifts humanity and teaches the less fortunate of their race to form higher and nobler ideals in life.

No doubt, the atmosphere of educated refinement, innate culture and exterior polish prevailing among the Negroes in Atlanta antagonized the rough element of the whites and caused them to give vent to their pent-up emotions by an attempted massacre, in which children, men and women were killed.

(TO BE CONCLUDED NEXT MONTH)

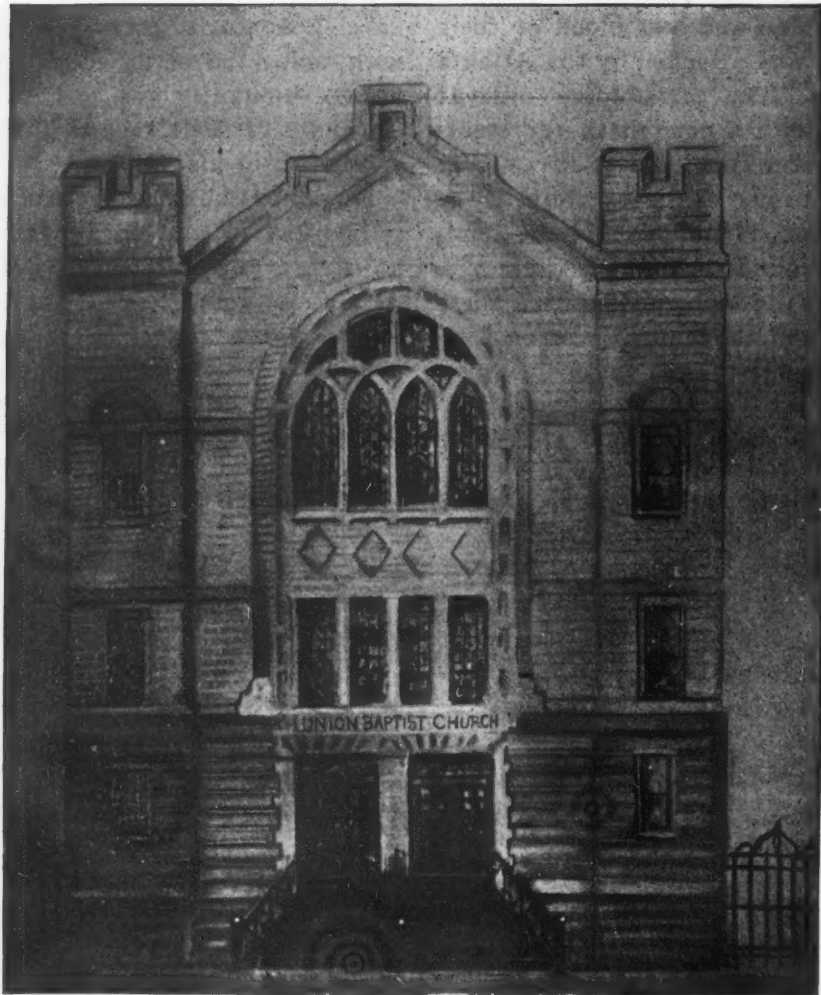
✿ SELFISHNESS ✿

BY WILL H. HENDRICKSON

GONE are the roses that blossomed
While the withered buds remain,
Greeditly hugging their sweetness
Till the very thought gives pain.

Gone are the souls that blossomed,
While the withered buds remain
Eagerly grasping life's blessings,
Nor giving them back again.

What to the world is the flower
That fills not the air with its scent?
What to the world is the creature
Whose life for himself is spent?



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**Fighters in the World's Battle for the Triumph
of God's Kingdom on Earth**

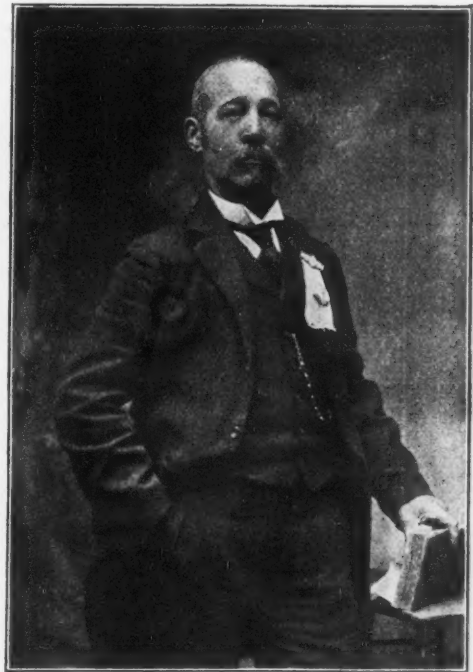
BY RICHARD T. W. SMITH



THE Union Baptist Church of 204-206 West Sixty-third Street, of which Rev. G. H. Sims is the very efficient pastor, is located in the centre of a neighborhood where 15,000 Afro Americans are domiciled, and is doing a splendid work for the moral and spiritual uplift of the people in that section of the city.

As the result of a great religious revival which recently was conducted under the direction of the church nearly three hundred souls were brought into christian fellowship with the church, and since that time there has been great religious rejoicing among the pastor and people at Union Church.

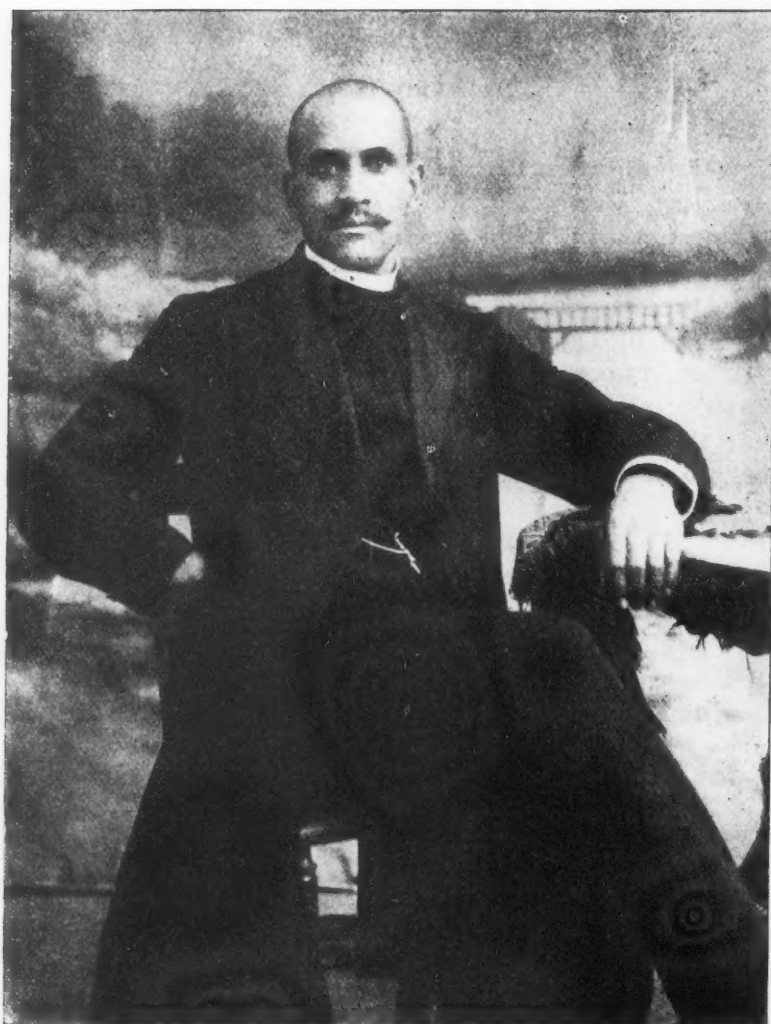
The beautiful and commodious church building, the picture of which appears in connection with this article, has a valuation of \$75,000. while adjoining the church is the parsonage and the office building of the Sims Real Estate Company which is owned by the church corporation and has a high property value. The Sims Realty Company, which is named in honor of the pastor of Union Church, is chartered under the Laws of the State of New York, and while it is made up mostly of members of Union Church, yet it has attained to



GEORGE W. BAPTIST
President of the Board of Trustees

a high place among the business men of the city, and it has been through the instrumentality of the company that many of the members of the church have been enabled to secure desirable homes in which to live.

Rev. G. H. Sims, the pastor of Union Church, is a Virginian by birth and came to New York in 1890, and after laboring in other fields, began a little



REV. G. W. SIMS, D.D.



JOHN E. YATES
Church Clerk and Sunday School Superintendent

mission church, on November 6, 1898, with only ten members, which has grown into the large membership of the present Union Baptist Church, with its great duties and obligations. Reverend Mr. Sims enjoys an interesting personality which has won for himself and his church the good-will and friendship of those who have high places in the religious and business world, with the result that Union has flourished in her christian and spiritual endeavors.

Mrs. Sims, the wife of the pastor, is also a Virginian having been born in Petersburg. In his ministerial labors Rev. Sims' wife has proven of invaluable service to her husband and her labors of love in his congregation have been many, and she enjoys the esteem

and confidence of the membership, while in the church parish she is well and favorably known for her deeds of charity and works of mercy.

There is no pastor in the city that can boast of a more loyal congregation than that of Rev. Dr. Sims. His hopes, desires and christian ambitions are shared by his membership, and the church building is always crowded with large and enthusiastic christian congregations who hear him gladly.

In his official family, the pastor of Union Baptist Church has faithful men and women who are zealous for the welfare of their church, and who contribute liberally of their time, talents, and earthly goods for the promotion of the cause of their church, and for the spread of the cause of christianity in that section of the city.

The pastor of Union Baptist church is a fluent talker, a successful financier and an earnest worker.

The church has proven an instrument of much good in the amelioration of certain conditions that formerly obtained in the territory where it is located, and has not only taught the people from its pulpit how only to die, but has preached the doctrine of self-help, right living, and Christian and educational refinement.

The various clubs which have been established in connection with the work of the church have through their social and literary influences been responsible for the bringing under the watch care of the church many young men and women who were seemingly wrecks upon life's sea.

Among the auxiliaries of the church



MRS. REV. G. W. SIMS



RACHEL SIMS
The Pastor's Little Daughter

that have been responsible for the above results have been: The Baptist Young People's Union, the Sunday School, the Pen Club, the Silver Spray Singing Class, the Usher's Board, the Twelve Tribes of Israel, the Motor Club and the Missionary Society.

The Trustee Board of the church, which looks after the financial affairs of the church, consists of George W. Baptiste, president of the Sims Realty Company; Vincent Taylor, secretary; W. M. Bottoms, treasurer; R. A. Skinker, Chas. Henton, Ambrose Seay, George White, Blanche Skinker.

The Deacon's Board, of which the pastor is ex-officio president, consists of John E. Yates, who is clerk of the church; W. M. Bottoms, David Miles,

W. H. Johnson, W. H. Townes, M. E. Simms, Geo. Dickerson, Chas. Grovell and Wyatt Patterson.

The superintendent of Sunday School is John E. Yates; first assistant, C. F. Le Garr; second assistant, Frederick Ward; financial secretary, Miss Giddings; recording secretary, James Scott, and there are fifteen teachers, with over three hundred pupils.

Philip Norrell is chairman of the Usher's Club, and there are eighteen members. Miss Elizabeth Ferguson is president of the Baptist Young People's Union, which is one of the most healthful of the church's auxiliaries, and Miss Mattie Morris is secretary. Mrs. Rebecca Bryce is president of the Missionary Society.

There is a most interesting auxiliary of the church, called the Twelve Tribes of Israel, which is divided into twelve clubs, each club having its own captain. These various societies contribute through concerts and entertainments substantially to the financial support of the church, and are indeed valiant laborers in the vineyard of the Lord.

Dr. Sims takes especial pride in these various departments of his church, and it is through these bodies that he hopes to soon liquidate much of the mortgaged indebtedness of the church, which is \$44,000. During the past year there were collected for all purposes of the church \$9,744.73, and much larger financial results are anticipated during the present year.

In the great work that the pastor and people are doing, through Union Baptist Church, they should have the co-operation of the entire Baptist connec-

tion of this city, regardless of the odious line of color.

There is the possibility of great works being wrought for God among the Afro-American population of the city, through the medium of Union Baptist Church. As already said, the church is located in the midst of 15,000 Negroes of this city, a situation that ob-

tains in no other locality in the city.

The effort that Dr. Sims is making to bring San Juan Hill to Christ should be encouraged and aided by all Christian people, and those who would like to see the coming of God's kingdom on earth in a neighborhood where sin and iniquity once predominated and still holds a great sway.

Idleness and Degeneracy of the Whites



RICHARD H. EDMONDS, editor of The Manufacturers Record published at Baltimore, Maryland, who is a Negro hater from the word, go, and for years has made The Manufacturers Record

the vehicle of his denunciation of the race, speaks as follows upon the fearful idleness prevalent among the young white men of the South and weeps over the degeneracy of his once boasted superior people of the South. He says:

There are thousands of young men scattered over the South living either by their wits or dependent upon relatives—living almost, if not wholly, in idleness, drifting through the world without any fixity of purpose or existence. You can find them hanging around the country stores in the villages and smaller towns; you can find them in the larger cities like driftwood on the seashore; you can find them in the homes of the rich, in the social clubs wasting both time and money, as well as in the homes of the poor, and nine times out of ten you will find them complaining of their

inability to secure positions or railing against the positions which they have and for which they are very generally wholly unfitted. In every direction, in employment and out of employment, you can find young boys, young men and old men shirking work, shirking responsibility and making no effort to fit themselves to make a success of life. Talk about race problems, or talk about any other problem concerning not only the South, but the country at large, and they sink into insignificance when compared with that tremendous problem of how to train and develop to their own good and the good of humanity the inattentive, listless, duty-shirking boys and men of the day.

In many of these cases we find the old, old story of trying to get something for nothing. That spirit that creates a desire in an individual or in a people to get something for nothing is a curse wherever developed, whether in an individual or in a community, by the side of which the curse of the desperate poverty of 1865 would be a glorious blessing. The latter was physical and mental suffering, but it did not mean the de-

struction of manhood. The other means the sapping of all that makes life worth living, and it typifies very largely the conditions which are prevailing to-day, where with the world's trade hampered by the lack of men, where business of all kinds is retarded because the right kind of men cannot be found, there is still a great plethora of untrained, undeveloped, and, therefore, unutilizable boys and men who have been taught at home, in schools, by the press, by ceaseless labor agitation against work that work is something to be shunned rather than something to be embraced as the only means by which mankind can advance. Is it not time for home and press and pulpit and for every other agency of character-building to recognize the fruit of the doctrines which have been so vigorously proclaimed in these latter days and turn with a new energy to the preaching of faithfulness in work, the preaching that very largely success is due not to chance, but to character; that it comes not haphazard, but largely be-

cause people who succeed have fitted themselves that they might be ready to seize and utilize every opportunity.

Never before in human history have the people of the world had such glorious opportunities for material success as to-day; never before were there such limitless possibilities for success in business, for honor in material accomplishments as the boys and men of this day have before them, and yet there everywhere is heard the doctrine of lack of opportunity and of the destruction of the individual's chance for success. A falser preaching was never heard. Verily, this is of all periods since creation's dawn the very day of opportunities, but it is the day of opportunity for people who are willing to fit themselves to be doers and not idlers, ready to seize because of ability every opportunity for advancement.

The latter part of the Lamentations of this modern Ezekiel could be read with great profit by American Negroes.

THE IDEAL

By I. DWIGHT FAIRFIELD

WHEN I hear a youth expand,
"I have such an ideal friend,"
I think, while I silent keep,
Just another dreamer sleep.

When I hear a youth say, "He
Sore has disappointed me,"
I think, ere the next word spoke,
Just another sleeper woke.

When I hear a youth declare,
"Men are friendly—friends are rare,"
Then I open wide my eyes,
For I know that youth is wise.

Woman's Part in the Uplift of the Negro Race

BY IONE E. GIBBS



LABOULAYE says, "To educate a man is to form an individual who leaves nothing behind him; to educate a woman is to form future generations."

It is the general consensus of opinion everywhere among thinking people, that women play the major part in the great drama of life, and because of their peculiar and special attributes, there is for them a work to do that man is neither qualified for, nor has the capacity to perform. Women have not been slow to appreciate what

is demanded of them, and to-day feminine eyes are opening, and the increased vision discovers limitless possibilities. When we broaden our view, the landscape broadens; when we raise our aim, the proportion of fulfilment rises to follow after it; when we increase our efforts, power and capacity develop in manifold ratio. By these means women exercise an adequate and effective power which brings under their subjection whatever they may desire to conquer or to hold. It is not a rare thing, then, to hear that some clever woman, possessed of liberal intellectual beauty, has drawn on her mental power to analyze, dissect or extract the good from some subject which is of great import to humanity; nor is it strange that women whose natural impulses are sympathetic and responsive have grappled with social problems and evolved a course of procedure which has astonished, as well as interested, an amazed and critical public.

What has been said here of women applies to all women generally, but, we would consider the women of the Negro race specifically. For the most part, they have had some advantages of which other women have been denied. When the bonds of slavery were cut from the limbs of four millions of liberated people—equal chances were enjoyed by male and female alike to partake of, absorb and assimilate as much



MRS. IONE E. GIBBS

President of the Minnesota Federation of Women's Clubs, who will hereafter contribute regularly to this Magazine

as was desired of intellectual pursuits. What has been the result? Simply that the women have kept pace with the men, often far out-stripping them in feats of intellectuality. Not only this, they have marched side by side with the men in every avenue of progress as this civilization has advanced. No intricate problem too difficult for them to solve, too obtuse for them to understand. It will be found upon examination that Negro women are now engaged in almost every money-producing enterprise in the nation, in which other women are found. This is as it should be. The habits of thrift and economy bring in their attendant train—money, the fruit of labor—much of which is needed in the uplift of this people.

Despite the progress made, it is only too apparent that no prescribed rule has served to reach all or even a majority. It will always remain largely a matter of using the resources at our command, both from a sense of right and as a matter of duty, wherever we may be.

For a people left without home and home comforts, the art of ideal homemaking has been mastered, where beauty of character has glorified womanhood and charmed the atmosphere. Yet, while we are in a progressive age—our standards rising, while our homes are growing better and their atmosphere is becoming more refined, we have a restlessness which signifies a craving for the highest that life offers, which makes us dissatisfied with less. There is, then, yet need for a better environment for the youth of this present time. Our young people are apt to forget that the

privileges they now enjoy were purchased at a great sacrifice, and failed to appreciate the opportunities and openings that present themselves to them. It is the Negro woman's task to gently remind them of their great obligation and to what extent their powers of mind and body should be cultivated. It is for her to instruct in all that is pure, good and holy. It is for her to arouse hope—awaken faith and new ambition in a discouraged soul. It is also necessary that she impress upon the young sons of the family that they must have a certain hour to be in the house at night; that it is not necessary for them to carry a latch key. Some of the old rules that were good enough for the parents will yet hold good enough for the children. It may, perhaps, require a little more tact and diplomacy to apply them, but the good results obtained are worth the effort. The woman who would have the greatest opportunity for giving valuable material aid in uplifting the race will find the most favorable place, with the quickest and most satisfactory results, in the home. For where will be found greater opportunities that come to women who are the mothers of the boys and girls, such as will be of use to the nation in the coming generation? The large and loving thoughts, the prayers and aspirations which should arise from these hearts should direct their minds into wholesome and optimistic channels.

"Life's mystery is: What parents do
Is mirrored in their children; changeless laws
Proclaim that neither intercession, prayer,
Nor yet repentance, can atone for deeds

By parents done, transgression of the flesh.
 'Tis sins like these will cheat mankind of half
 His heritage; take from his nerves the steel,
 His bones the marrow, rob his brain of
 [strength.]

No man or woman of the humbler sort can really be strong, pure and good without the world being the better for it; without somebody being helped and comforted by the very existence of this goodness. I fully believe that woman's greatest field for usefulness is in the home life, where she not only influences her children, but her husband. Men are coming to realize that the chances for leading clean, progressive, happy lives are heightened in proportion to the care they exercise in choosing their wives. The man best worth winning surrenders to character; for he who recognizes and appreciates character has grown familiar with it by its presence within himself. He knows that beauty of character is not to be compared to beauty of face or of form. Beauty of person and intellect may be good to look and feed upon, but beauty of character leads to a certain degree of both, but is more besides—its foundation is in the heart. Built up, step by step, it is like the tiny seed planted in the warm earth, the rain and the sunshine are alike necessary to its vitality. If the ground be rich and fertile it develops into a plant that is one of never-fading flower. One writer has said that "character stands for progress; and progress is the life of all that elevates. Variety may be the spice of life; but progress is food and spice also. It is more than variety; for it means not only constant change, but that each

new thing shall be better than its predecessor."

It is Philips Brooks, who says, "O, do not pray for easy lives; pray to be stronger men. Do not pray for easy tasks equal to your powers; pray for powers equal to your tasks, then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."

There is a great difference in woman, and, when the wrong woman goes through life destroying that which is planned to produce happiness and pleasure; the right woman, everywhere, realizes that she must not pretend to be what she is not, and employing genuine methods demonstrates that ideal womanhood is based on truth and sincerity. It is most obvious that we must crystallize sentiment to this end, with such emphasis that those of the sex who do not conform to this high idea of feminine strength should not expect to be recognized other than they are. It is often the case, however, that women who are in the wrong have possibilities to be good and to do good. It is part of our work to help to build up such ones, wherever we may find them, dissatisfied with the pleasures and vices which no longer appeal to their senses. In this sympathetic way we may win a woman well worth winning.

If the mothers of our people could come closer together, so that even those who considered themselves the poorest and most ignorant could feel that they have a common interest with other mothers who have been blessed with

plenty and intelligence, in seeing their children instilled with ideas of honesty and frugality, and a persistent application to study, the direct results would no doubt be in evidence in an incredibly short space of time. There is great need of organization among us, and yet I believe that there is a vastly greater need of the fireside talks to children that have been largely relegated to the past. Our youth need more than college halls and school buildings to fit them for future usefulness. They need more than is found between the two covers of their various text books. As I view it, the boys and girls as a whole do not seem to grasp what has been done and what is being done for them. Too many of them are satisfied with a few years of schooling; a large number of them, when they obtain an education, use it for no good purpose; and there are others yet who are neither in school nor learning a trade. What great force, then, can be brought to bear upon this condition of our young? Organized effort will do much; the home must do more.

Intemperance, the great evil that menaces both the young and the old, must be kept out of the home. No woman can accomplish the greatest functions of her sex, replenishing the earth and rearing her children in an atmosphere of sweet purity—with a tainted body, weakened by the ravages of alcohol or a mind made torpid in drink. When women are tempted with liquor to the point of yielding, the heart of humanity as well as the soul of idealism has received a death wound.

They are by no means fit for the experience of maternity, and the pre-natal influence is only to bring into the world a set of inherent inebriates or incapable degenerates. Let us then be sober. Let us appreciate our responsibilities. Surround the children with the whole some influence of Christian homes. Teach them to do everything well; to make that the rule of their life and to live up to it. They will find it most conducive to their own happiness and progress, and to the happiness of those with whom they are brought into contact or communication.

I earnestly believe that the most potential factor for the uplift of the race, and where the widest scope is given to woman to do her part to this end is in the realm of home. While it may be true in many instances, a large number of women have found their life work outside the home; yet as a whole those who labor within the sacred walls of home have much better opportunity to train the young mind, and to encourage the aspirations and ambitions of the one who toils for the daily bread, to look forward to mental, moral and material development.

With John Ruskin let us believe that "God has lent us the earth for our life; it is a great entail. It belongs as much to them who are to come after us, and whose names are already written in the book of creation, as to us; and we have no right, by anything that we do or neglect, to involve them in unnecessary penalties or deprive them of benefits which it was in our power to bequeath."

Okolona's Progressive People

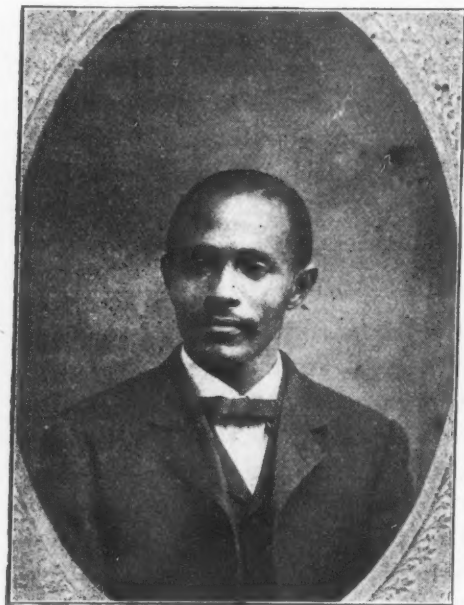


THE Afro-American people of Okolona, Mississippi, are among the most progressive citizens of that state, and are contributing their full quota to the welfare and prosperity of that commonwealth. Situated as it is upon one of the highest points in the state, Okolona has a climate that is salubrious, has fertile soil, abundance of water, and is immune from infectious diseases.

The occupations of the colored people there are varied, and many of them own their handsome homes and business places, while others conduct large cotton, corn and hay farms outside of the city limits.



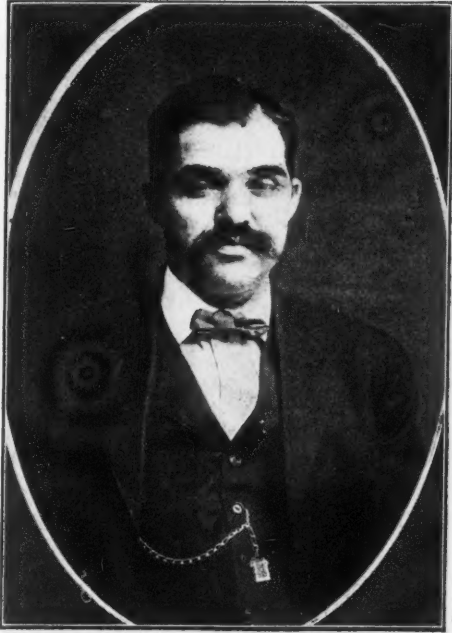
D. MCINTOSH, SR.



C. W. GILLIAM

There are free schools that afford ample accommodations for the school preparation, while the churches are commodious and represent the various shades of religious belief.

The most friendly relations exist between the Afro Americans and Anglo-Saxons, and there have been no legal executions in the community and mob violence is unknown. The pioneer in the commercial achievements of the Afro-Americans in Okolona is P. McIntosh, Sr., who besides conducting a business amounting to twenty thousand dollars of stock, aside from his extensive farm investments, has aided and



J. T. PLUNK

encouraged a number of other successful business enterprises.

C. W. Gilliam, general merchant, represents the coming man of the race in the mercantile field, and is claimed to have one of the most beautifully constructed and equipped store houses in the state, and does annually a business of twenty thousand or more dollars. His energy, alertness and tenacity for the weil of his people is never lost sight of. Mr. Gilliam ranks with the foremost of the public men of the state and of the National Negro Business League, and from whom the young men brought in contact with him draw inspiration.

S. M. Henderson, contractor and builder, may truthfully be regarded as having taken a new departure from the old beaten path and takes work on the

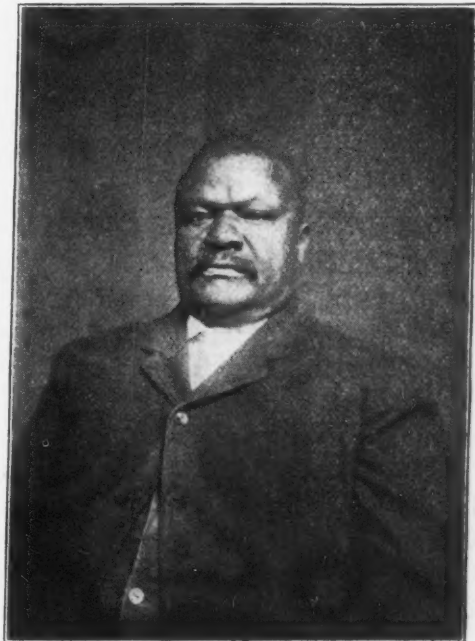
largest scale, latest designs and most expeditious rules.

S. W. Rucker, contractor and builder, has made himself a master of architecture and by his genius is rapidly making himself felt in money and realty marts.

Okolona Industrial College, W. A. Battle, president, has just entered its first new building after the loss of the two principal buildings by fire.

Okolona Dye Works, H. M. White, proprietor, is a merited as well as a long felt want and none are indifferent as to its useful place in the near future.

C. B. Brown, Esq., is a relic of the ante-bellum days and has forged his way to all that is desirable in the realm of man; his advanced years having cast no damper upon his ardor. He has met or mingled in gatherings with Wash-



DR. TURNER



J. H. WHITE

ing on, Cheatham, Douglass, President Harrison and other distinguished champions of the race, and is a veritable history on current topics. His wagon and buggy shop dates back beyond the time of the present constituents of the place.

Logan & Woodard, is a new firm and represents many thousands of dollars as results of the farmer's energy.

Shaw's Hotel, Mrs. Nancy Shaw, proprietor, has been in business a number of years and never fails to give satisfaction to her patrons.

Gray's Restaurant does a profitable business on the corner of Main and Center streets. Mr. Gray can always be relied upon for a faithful response to his friends' requirements.

P. G. Gilliam, proprietor of Gilliam's Cafe, is a man of broad experience in

the cafe business and would be regarded as conducting a business suitable to some of the great commercial centers.

Mr. Moody is a first-class baker and does a profitable business in a fine location on Center Street, near the post office.

Mr. J. T. Plunk has one of the best restaurants in the South and with his push and pluck has accumulated quite a nice fortune.

Mr. W. L. Cooperwood, proprietor of Cooperwood's Railroad Restaurant, is among our favored citizens. Few receive the consideration he does from all classes of people.

Our Public Free School is under the direction of Professor J. C. Wall, a self-made, quiet and unassuming man, who, as an educator, ranks second to none in the state. He has been at the head of the school for more than a decade and is still getting results.

Rev. M. G. Gates is a mechanical engineer, having superintended the erection of a great many plants such as oil mills, cotton-ginneries, saw-mills, etc., in this as well as in other states. He is a Baptist preacher, pastoring four churches, and an orator of much ability.

Turner & Carter's Department Store has fairly recuperated from a fire loss of \$8,000 having rebuilt and made all features of their store up-to-date. The indomitable struggle that has re-established this firm on a sound basis is worthy of imitation. Mr. D. W. Turner has successfully cared for an afflicted mother, reared a large family, and given his daughter, Miss Helen T. Turner, a complete course through Roger Williams University. Mr. C. W. Carter is



MRS. DELLA MCINTOSH BOBO

blessed with a young family by his second wife, has four sons by his first who have entered upon useful vocations in imitation of their father.

White, Brandon & Clark, general merchants, offer facilities in their spacious quarters commensurate to the large demands made upon them as business men and moulders of high ideals of worthy achievements.

Mrs. Della McIntosh Bobo's Millinery Store easily leads all enterprises in its repleteness, up-to-date selections of styles and unequalled service. We

ask no further evidence of woman's successful leadership than the well managed \$2,500 stock over which she presides.

Mr. J. A. Page is a former student of Tuskegee, and is an expert tailor and can please the most fastidious. He is making an inspiring success.

Dr. T. H. Nichols is a successful practitioner of which any community may well feel proud, as is shown by his large practice.

May & Vanhooze, market. These gentlemen, judging from their valuable property holdings, can hardly fail to succeed.

Walker & Walker, barbers. This is an old firm and has built its own monument, as evidenced by its great prosperity.

Merriwether & Gholston, barbers, are doing a thriving business and are strictly business men.

Davis & Davis, barbers. This is a new firm, and has the latest equipments in the tonsorial art.

Walter Stith, blacksmith. Mr. Stith is a young man and an expert mechanic, and is building up for himself a business that is a credit.

G. B. Brand, jeweler, "jack of all trades," attaches, as others do, importance to his regulation of time pieces.



The Wholesale and Retail Drug Business

By DR. C. E. THOMAS



THE Negro druggist, whether wholesale or retail, must in the future take his place with the business men of this country. For the essential elements in the successful management of a drug store differ but slightly from the elements of success in any other mercantile pursuit. The same close attention to details; the same careful study of the wants of your community; the same effort to convince customers that your desire is to satisfy their requirements by prompt and careful service, must be and is the guide of every successful butcher, shoe or drygoods merchant or druggist. The heavy encroachments that have been made on the profession of pharmacy proper, by the department stores, the cutters and the soda water business, have stimulated in the pharmacist a desire to locate on the best corners of our great cities, has made him forever forsake the dark, dingy, bad smelling, dirty medicine shops of the early forty-nine and fifties.

No drug store or other mercantile business will ever take care of itself, and the old saying that "you must take care of your business or your business will not take care of you," has always been true and always will be true.

At the head of every Negro business, and particularly at the head of every

Negro drug business, there should, at least, be one clear-headed, cool, conservative, well educated, industrious business man, who knows practically every detail of the business.

The Negro stores of to day are suffering in many instances for want of such men. The reason that we are not occupying more of the prominent corners in the great cities both North and South, is because we have so few such men at the head of our mercantile and professional establishments.

The Negro druggists and physicians have an important place to fill in every community; he is just as truly needed in the great cities where magnificent pharmacies are the order of the day, where wealth, education and luxurious drug places vie with each other as to who would win the bon ton trade of the city and retain it. Even here the Negro has a place and an opportunity to win business and reputation, but remember it is the fittest that survive—the best man ought to win, the best man does win. Honesty, integrity and industry are bound to win. Let me say that the Negro's greatest business asset is not the most prominent corner in your great cities, it is not his money, it is not his industry, but it is his character.

Darwin made clear how it is that a higher and higher level of perfection has ever been reached in the animal



DR. CHARLES E. THOMAS, OF ANNISTON, ALABAMA

world. The struggle for existence has always been so fierce that only the best equipped individuals survive. These individuals have passed their superiorities along the next generation. This generation has, in turn, experienced the same struggle, undergone the same survival, only of the fittest. Thus such necessity has continuously brought about a greater and still greater degree of efficiency; thus higher types have constantly been involved. This is the law of natural selection, and it is universal in its operation. It exercises its

rise in competition and wrests from it the victory of the struggle. Until then, you might as well hope to stay the rising tide or turn the mighty river in its course, as to try to check the progress of Tuskegee.

The dizzy heights that have been reached by the "Wizard of Tuskegee" may be reached by Negro druggists and physicians, not in carload lots, but by the selected few, if only they are willing to pay the price. The motive force in the men who are to succeed in the future must lay in the men themselves.

powerful and ceaseless influence upon men as well as upon animals; upon institutions of men as well as upon man himself. It is in response to this law that industrial and commercial structures have always ascended to higher planes of efficiency. It is in response to this law that Tuskegee, the peerless queen of industrial education, stands like Batholdi's statue in New York harbor, lifting high its light, shedding its beneficent rays not only on the pathway of American Negroes, but is lighting the path of industrial education of the entire world, and it will ever continue to rise in competition until some more powerful, more perfect structure

We want men who can combine with ambition and natural talents, honesty and the capacity to do hard work. Let me say at this point that if there is here a young man or woman who has in mind the study of medicine because you think it will be an easy way of making a living, let me beg of you to stop now, because you are entering the wrong profession.

My old professor used to say, "Gentlemen, you can read law, but you have to study medicine." We want men who have some reserve force—let the largest part of their power be latent—this is that which we call character; a reserved force which acts directly by its presence and without means. It is conceived of as a certain undemonstratable force, a familiar genius, by whose impulse the man is guided, but whose counsel he cannot impart. When you see him you feel that you see more than the man; when you have heard all he said, you feel that there is something yet he has left unsaid.

If you want to make yourself of value to the business world, if you are striving for advancement in your community, you must develop the capacity for doing hard work. No matter how great your ability, how thorough your education, or how attractive your personality, these qualities are as worthless as a locomotive without fuel, unless backed up by persistence, energy and character.

You must not only have the ability to work by spurts or jerks, but remember that eternal vigilance is the price of success. Men may sometimes advance to some responsible position, and then

suddenly and without apparent reason fail and drop out. "The place got too big for him," we say. But in most cases he got too big for the place. And you will find the real reason for the failure was that the man began to slacken his effort—his fine carriage, his automobile, the races or club is taking up too much of his time, and that his business is suffering, and is sometimes lost for want of his presence and his personality. Man is the only being who has that eternal longing and striving for the unattainable, not being content with the laurels of yesterday. It is that everlasting striving that has made some men immortal—it is not striving that has made others fail.

With a good business policy or system of doing business, the question of employees is of the very greatest importance to assist you in carrying out such system or policy. Let your first requirement be work. Let your second requirement be honesty; and by that I do not mean mere financial reliability. The employee whose dishonesty is most costly are often those who would never take a cent from the till, but who defraud the employer through thefts of time—through half-hearted effort, or through placing their own interests above those of their firm. Honesty means more than financial reliability. The honest employee brings to his work the best effort of which he is capable and begrudges nothing where the interest of his employer is at stake; who feels that he never does himself justice unless he does his best. Perseverance is another quality that should not be neglected. In fact, ask nothing less of

your employees than that they be men who have it in them to one day be your competitor. You need his thrift ; you need his strength ; you need his energy to help build up your business ; you need his services, and make it of interest to him to serve you faithfully and well. Cheap men are dear at any price.

You cannot begin too early to separate your business into as many distinct departments as the variety of goods which you handle warrant. Prescription department, sundry department, soap and perfume department, paint and oil department, glass department, soda water department, tobacco department. Put in each department a thoroughly competent head as though it were a separate business. You may turn over the details of the departments to your employees who are best fitted to conduct them, and who will handle them your way. With the right system in working order and the responsibilities of keeping them going placed on capable shoulders, you are in a position to direct the progress as calmly when you are turning over your thousands as when you were doing all the work yourself. Every man and boy in your whole establishment looks to you for inspiration and approbation, and the majority of your customers look to you for welcome. Men and women may buy carriages, automobiles and the like for luxuries, but they buy drugs and medicines for need. To-day we are crossing the threshold of the world's greatest revolution. Physicians' fake patent medicines and adulterated foods have aroused the American people as they have never been aroused before.

Their desire is to protect their loved ones and themselves, making them vainly search for someone in whom they can place implicit confidence and not have that confidence abused.

It is up to you, gentlemen, to say whether you are going to allow, like South Africans, the big diamonds to go ungarnered, or like the West Indian, allow the nuggets of gold and silver of California go to waste.

At present the field is largely occupied by the half-hearted, half-prepared druggist who, leaving his own field, tries to do counter prescribing, to the detriment of his own and the medical profession. On the other hand, we find physicians whose small amount of brains make them the creatures of the patent and proprietary medicine manufacturer, to the detriment of the pharmacist, the public and himself. And while the credulous may avail themselves of the doctor's wisdom not only for the present, but also for the future use, the more intelligent can see through the decidedly thin gauzy veil of a little bluster that is to keep the real situation from them.

This is the rankest kind of empiricism, that is made up of equal parts of medical advertisements, the physician's neglect of duty and the patient's gullibility.

Thus you will notice that I have said but little or nothing about "close buying," "timely selling," "stoppage or leaks," etc. I have felt content to lay open the opportunities of the field to you, make suggestions to help you get the right sort of a head for your business, to help you divide your business

into departments so that you can watch it and control it; to help you get the right sort of employees to conduct your business. Now the rest of the details of buying and selling, arrangement of goods, will naturally suggest themselves to the capable proprietor, manager of a department or clerk.

But do not ever forget that the inspiration, approbation and condemnation must come from you; and in proportion as you give these qualities to your business, in the same proportion will you succeed; or, as the German poet Lessing puts it, "Yoie de arbite soerloh" (as you labor so are you rewarded). Your business is also a school for your employees; give your business that careful, thoughtful attention that will develop in them men and women that the race and the nation may have reason to feel proud of.

The officers and directors of the Birmingham Bank had no right to leave carelessly in their vault large sums of surplus money, with no regular system of recounting and rechecking after every one, the result of which was the ruining of an able assistant and trusted employee. When once your doors are open to the public it is your business to know your trade better than on simple

nodding acquaintanceship.† You must be a general in the truest sense of the word. It is generalship that maps out a policy or system on which the business is to succeed and sees to it that every detail of that system is carried out. Know your business; know what to buy and know when to buy. Don't give large orders to please your drummers or discourage your competitors. Honest, honorable, educated, industrious and obliging Negro business men ought to control many businesses, trades and professions all over this country. But you must study your business; you must study your customers; you must study your community; you must study your employees. Mr. Carnegie says that there are greater business chances on every hand for the young man of to day than there were when he landed, poor and unknown, on the shores of America.

All may not amass great fortunes, but it is certain that the individual who has his health, the will power, the ability and the stick-to-itiveness to lay these corner stones firmly in the places that I have enumerated, will have mastered the elements that cannot fail to make up at least a fair measure of success.



Both Sides of Berea College Troubles



THROUGHOUT the country at the present time much interest is being manifested in the future of Berea College of Kentucky and as to what part it is to play in the future uplift of the Afro-Americans, or as to whether the institution is to unload the Negro after having devoted years to his education and that of the poor whites of the mountain fastnesses of Kentucky and Tennessee.

There is much division of opinion among New Englanders and those in other parts of the country as to the present modus operandi of the institution. In a communication to the Boston Evening Transcript, William E. Barton of Oak Park, Illinois, makes strong defense of Berea College and its management and says that Berea proposes to continue its work in behalf of the Negro.

In a communication to the same paper William Lloyd Garrison, in a strong and eloquent presentation regards President Frost of Berea as recreant to his trust, and criticises the addresses of President Eliot and Bishop Lawrence made at the recent lunch given in the interest of Berea.

Mr. Barton, in reply to Mr. Achorn's criticism of Berea's management, says that the thing Kentucky should have to day for her Negroes is a Tuskegee. He says:

I have no doubt that Mr. Achorn

writes honestly, and I am glad of opportunity to set him right. His letter contains that mixture of truth and error which sometimes misleads the uninformed.

He starts with the fundamental statement, "Berea College was founded for the education of the two races." Berea College was founded before it was legal to educate the two races, and while Kentucky was a slave state, and with no purpose or hope of educating the two races. But as soon as it was legal to educate the Negro, Berea gladly did so, and continued to do so until the law compelled her to desist.

"Specific bequests have been given from time to time solely for the benefit of the Negro." True, and either the principal has been expended for the purpose for which it was given, if the gift was so intended, or there were time limitations which long ago have expired, save possibly in the case of a few scholarships or other funds, the total of which is inconsiderable. The great bulk of Berea's money has not been given with any such condition; and the living donors and the heirs of donors dead are united in approving the good faith of the college.

In only one case has trouble been attempted in the name of a donor. That was the last case in which it ought to have been attempted, and is directly or indirectly the source of a part of Mr. Achorn's information. It utterly failed, as it deserved to fail, doubly deserved to fail, both because the college had been true, and the person who attempted the trouble had abundant reason to be silent, and was wholly lacking in any legal or moral equity in the premises.

"With the 'new policy' inaugurated by President Frost, the ratio of Negro attendance rapidly declined." Perhaps it is now safe to tell the whole truth about this matter. After the death of President Fairchild, the college nearly suffered collapse. It had a brief and unfortunate presidency, of which little mention is ever made. Under the unhappy conditions that then obtained, some of which had been operative for a good while, but had been greatly accelerated in the years immediately preceding the coming of President Frost, the white attendance almost disappeared. There was not a single white student in the young men's dormitory, and only one white girl in the young women's dormitory. And the college was practically bankrupt. Berea was a Negro school, with a few white students who were staying on to complete their course, and some white children of the village. I will not tell more of the desperate condition of the school at this time. It is perfectly true that the ratio of Negro students rapidly declined; but it is not true that the aggregate of Negro attendance diminished. Berea held to her Negro students, but became so good a school that she could get back her white students. Later there was a slight falling off in the total number of colored students, but this was chiefly because of the improvement of the local colored public school which provided for some of the Negroes of the lower grade.

"Had this condition of things continued many years longer, Berea would have become a white man's school without the intervention of the law." Possibly, for the Negroes are a people liable to panic, and the demand among the Negroes for separate education was growing as the colored teachers came to know of Tuskegee, Hampton and other schools.

But such a result would never have been abetted by the trustees, and would have broken the heart of the president. Mr. Achorn's statement that "either the blacks have been discouraged by the administration of the college, or the Negro has no desire to improve himself" is as far from exhausting the logical possibilities of explanation as is unqualifiedly false in its implied charge of bad faith on the part of the college.

Mr. Achorn has a wholly wrong idea of the proportion of funds given to Berea specifically for the education of the Negro. "The first substantial building," of which he speaks, cost the Freedmen's Bureau about \$16,000 in war time, and is a wooden structure of no great present value; but even on that gift all conditions, legal and moral, have long since been met. If there were any legal power that now could move from the campus that forty-year old frame structure, and leave the ground free for a better one such as is now sorely needed, I can not say that the trustees would rejoice, for the building is still a shelter, though most inadequate, and not wholly safe. And if there were any moral equity compelling the trustees to make good its present value, it would not seriously impair the college endowment to pay it to any one that had a better right to it. But as a matter of fact, it was about the best money the Freedmen's Bureau ever spent, and has been very honestly cared for, and stands on college land wholly without condition, legal or moral.

Mr. Achorn labors under the delusion that a considerable proportion of the college endowment has been secured for the Negro. President Frost has been anxious to magnify the Negro's share in Berea, and his estimate of the amount of the Negro's moral equity in Berea is larger than

I believe to be correct; but the total by any possible computation is a small fraction of Berea's present wealth. As a matter of fact, it has been hard to raise money for college education for Negroes in recent years. It is pretty certain that if donors were asked concerning their specific interests, it would appear that Berea has given the Negro a very generous share. And the men who give the money are not the ones who are complaining. Mr. Achorn may be a donor to Berea, but if so I do not remember his name on the list, and he will be the first of those who complained and who have justified their complaint by previous financial sacrifice for Berea.

Mr. Achorn's proposed solution, that of an appraisal and cutting in two with equal division, does little credit to his acumen as a lawyer. Not every member of the bar would venture on so easy an opinion with so little knowledge of the equities of the case. Let him be assured that if the trustees, who know far better than any other body of men, how great a burden they are assuming in asking for funds for a new department for the Negroes, were as anxious as he supposes to be quit of all responsibility for the Negro, they would gladly give from the present funds of the college not only every dollar which could be compelled by law, but would multiply it by ten if they had the right, and hand it over to any institution that would do the work and assume the burden. Not lightly or with a low estimate of its burdens have they entered upon their present campaign for the equipment of a great school for the colored people, but because they believe that they have a solemn duty to perform for the elevation of the Negro race.

As a matter of fact we have been advised by eminent lawyers that the

amount which we could legally be permitted to take from our present funds either for a new colored school or to aid some school already in existence is so much smaller than the trustees would feel severally compelled to give, if they gave anything, that there is simply no use talking about it. It would not be a question how much we were disposed to give; the courts would positively prohibit our giving any sum worth speaking of toward the founding of a new school.

It is a fact, and this may be a good time to face it, that the Negro has not been Berea's best and most interesting plea in recent years. Northern people are a good deal less interested in the Negro than they were just after the war. Then it was no uncommon thing for some old abolitionist to give a sum to Berea and provide that the income should be equally divided between white and colored for a term of perhaps twenty five years. It is a long time since the college has had any such gifts. And it is not going to be easy to raise a half million dollars for a great Negro school in Kentucky. Some of Berea's friends are interested in the mountain people; others are interested in both races. But the people who designate gifts in this present day are designating them for the mountain students. One of Berea's most liberal friends, who has given a total of \$150,000 to it, and whose gifts have been productive of the most of her endowment, being approached for the new enterprise, said: "No. I am glad to have helped Berea, and shall still help the mountain students; but I have never given a dollar to a Negro school." I should not like to be the man to go to his office and tell him that the trustees had taken the advice of Mr. Achorn, and given half his share in Berea's endowment to some colored school.

The plea of Mr. Achorn that the money be "turned over to the Negro" for him to manage is the plea of a little coterie of colored men in Kentucky, some of them Berea's own graduates, incited to this demand by letters of uninformed theorists. The colored men are good men, and some of them might well be employed as teachers in such a school. But would Mr. Achorn "turn over to them" a quarter million dollars of his own money, or money held by him in trust? There is no body of colored men in Kentucky known to the trustees to whom they would feel justified in handing over the half million which the college proposes to raise. The money could never be raised if the donors were not assured that the trustees of Berea would administer it and protect it.

If such a school is justified at all, it must be a large one. Kentucky does not need any more third-rate Negro schools. She does need, more than any southern state, a Tuskegee or a Hampton or a Fiske. She needs such a centre of influence as Berea was, and such as she intends to build. She needs a great domain where the Negro can be taught to till the soil, and where produce can be raised in exchange for the products of the brick yard and saw mill of the present school. She needs a place of commanding influence, where leaders may be trained in all the useful arts. The Negro never needed friends so much as he needs them now. And he never has had firmer or more loyal friends than have been raised up for him in Berea College.

Mr. Garrison, in his caustic arraignment, says:

Whether by concerted action or not, the expressed approval by President Elliot and Bishop Lawrence of race separation in schools where large

Negro populations exist—made at the recent lunch given in the interest of Berea College—the utterances have a premeditated appearance. Invitations were issued to friends of the work announcing, among other speakers, the above named gentlemen and President Frost. That the words spoken on that occasion should grieve and wound the colored people of the state and country is not surprising.

Rev. William Goodell Frost, the grandson and namesake of a noted early abolition leader, is the president of Berea College. He was in Boston in behalf of that institution, and the rooms of the Twentieth Century Club were chosen for the conference. The college has especial associations with anti slavery sentiment. John G. Fee, a man of martyr spirit, and E. H. Fairchild, the latter for many years its faithful president, started the enterprise in poverty and under bitter discouragements, but never relaxed their uncompromising principles concerning human rights. Neither race nor sex distinctions were recognized by them. Black and white, male and female, were welcomed on the same footing to the education offered, and for years the college sturdily maintained its high ideals. No difficulty was experienced in the working of the plan. The artificial nature of the objections to such co-education was demonstrated in this exceptional Southern school. Because of its defiance of race and sex prejudice, and of the universal spirit of the founders, William Lloyd Garrison chose Berea for the single bequest for Southern education that it was in his power to make.

In time the original management passed away and the new management passed away and the new president, conspicuous for qualities demanded, was intrusted with the helm.

The confidence of former friends

was extended to the new comer, and for the first years the radical traditions of Berea were maintained. Gradually murmurs of dissatisfaction from the colored people of the neighborhood reached the North. Complaint was made that the proportion of colored students was gradually but persistently reduced, and the white mountaineers given preference of admission. This grievance was plausibly explained by President Frost on his recurrent visits, and assurance was forthcoming that the policy of the founders should be preserved. Yet the process of replacing black with white students continued. At length came the proposal to prohibit by state law co education of the races, and legal measures were taken to oppose this consummation. Subscriptions for expenses were solicited by President Frost in the North and presumably used for the purpose, but hostile legislation triumphed and the colored students were distributed among other institutions.

If all this were unavoidable and resisted to the last, in the spirit of the men who built up Berea College, no criticism would be called for. Nevertheless, contrary opinions come to the friends of the school from various sources—opinions shared by intelligent colored people at the North. It is affirmed in private letters and in the editorial columns of northern organs of the colored race that insufficient effort was made to block the law of separation and that the result is not a grief to the faculty. A separate school building for excluded colored students outside the college limits is proposed and contributions are asked for this object.

Before responding to this appeal, especially since the sentiment uttered by President Eliot and received with tacit approval at the Boston lunch, it would be well for all concerned if the

real conditions of Berea, in its relation to Negro education, were made clear to the public, both sides submitting evidence on points at issue. As the case stands, a large educational plant, created chiefly by the money of northern friends of the colored race, is now controlled exclusively in the interest of white education. It is true that the donors agreed to the joint use of their money as regards the impartial inclusion of whites, but the primary motive of the institution's founders was the uplifting of the colored children of former slaves. If a division had to be made, the colored students should have remained and new quarters have been sought for the white ones.

The reasons are adequate. More now than at the inception of the college the colored people of the South need special help. The smothered pro-slavery feeling has revived and adds increasing obstacles to Negro education. Fresh prejudice and bitterness are meeting the race at every point. The industrial South is growing in wealth and has little excuse for neglecting the education of its white children, however careless it may be of its black. It is proverbial that, while taxes are taken from the colored people for general uses, its expenditure for public schools discriminates against the colored schools. It seems but just that, as the Kentucky law decrees the separation of the students, the white ones should be given the new quarters. But President Frost's appeal implies that Berea is now a white institution, and that if it is to assume the education of colored youth, a new and separate fund must be raised.

The apprehensions concerning the changed nature of the college, felt before the State's action was anticipated, were seemingly not ungrounded. Rather they are confirmed by the sig-

nificant attitude of President Eliot and Bishop Lawrence at the Boston lunch. Imagine John G. Fee present in the flesh when this humiliating concession to the hateful spirit of caste found voice! It would have been a memorable scene, no silent acquiescence. But the grandson of William Goodell betrayed no evidence of his lineage. Better that the institution, dedicated to equal rights by its founders, should stand untenanted than flourish as a monument to subserviency. And pitiable it is that the announcement of its surrender should have been proclaimed without protest in the city where the abolition movement was born.

Fair warning is given that future equal educational rights in Massachusetts may be abridged if the colored population is unduly increased. "To this complexion has it come at last." The light of institutional learning must first determine the applicant's color before undertaking to illuminate his darkened mind. As Lowell put it, the test may be "an accidental difference in the secreting vessels of the skin that would seem ridiculous to a German Count who had earned his title by the valid consideration of thirty-six dollars."

It would be interesting to know how the dead line will be drawn when the fated hour of separation arrives. Will color or race be the test? What if the color fails to betray the race? Is the invisible drop of Negro blood, which in the South is considered enough to taint the entire body, to be so viewed at Harvard? If so, is the line one of caste or color? If caste, how long before new distinctions will shut out other unfortunate peoples? Or must logic simply courtesy to prejudice? Then every nationality with which this continent is swarming must submit to a degrading discrimination when popular pas-

sion or politics demand it. To-day it is the Negro and Chinese, and, on the Pacific Coast, apparently the race that brought the Russian Empire to defeat, is to be placed in the same pariah class.

President Eliot knows that the exclusion of any persons or race from advantages open to American citizens, and those of favored nations, inevitably puts a stigma upon the excluded. It is adding weights to those already weighted too heavily, closing not only the doors of the best schools, but equal access to the wider school of the industrial world. One follows the other as the day the night. Is Anglo Saxon blood so thin that it needs protection, fearing competition with impoverished and backward peoples? Or is not this sudden recrudescence of the slaveholding spirit also the revival of a temporizing attitude that postpones the settlement of principles until the elemental forces show their destructive hand?

Whatever the justification offered for this surrender, the issue cannot be too quickly joined. It is to be met at the outset and fought unceasingly. Bar colored children, as is suggested, and the polyglot pupils of this foreign city, to whom Massachusetts should teach brotherhood, would be poisoned with the spirit of caste. The moment a single colored school is established in the Commonwealth, the old contest will arise, and it is the prejudice and not the state that will eventually succumb. We shall not go back to the type of the Smith (colored) School in Boston without a struggle, even though Bishop Lawrence's denomination shall again mutilate its prayerbook to erase the kneeling figure of the Negro in the picture of Ary Scheffer's "Christus Consolator."

"The dear Christ hidden from His kindred flesh,
And in His poor ones crucified afresh!"

The Luck of Lazarus

BY GRACE ELLSWORTH TOMPKINS



AS, honey, dem shawks sho' must a be'n pison mean fish; yas, indeedy. Whuffo' yo' say dey chuck poak into de watah?"

"For the sharks to eat, Aunt Jane."

"But, chile, whuffo' dey want to feed sech mean trash?"

"O, they poison the pork first, Auntie, and the sharks die."

"Dat's somefin' like; dat's somefin' like. Umph! Wal, goodbye, honey; sorry yo' gwine; come en' read to me ag'in 'bout de shawks."

The child ran across the yard to the great house, leaving the black woman to get her supper. She poured hot water on some coffee grounds which had already done service once, drew from the ashes a hot ash cake and poured over it some bacon gravy. Then she began her meal, elbow propped on the table, cup in hand. To an outsider the darkness of the cabin blended with the blackness of the hand and arm, leaving the cup apparently suspended in the air.

As Jane ate, she mused.

"Pison de poak en' den feed it to 'em. Dat is sho' de way to do wif sech trash. En' ain't dat dawg ez mean ez any fish dat evah swum? Ah is clean frazzled outen my wits wif him. He eat de aigs en' he kill de chickens, en'

yes' d'y he scratch up all my flowah baid. Ah gwine do it."

So the next morning Aunt Jane went up to the great house and asked the mistress for some poison.

"A want de stronges' kine yo' got, Miss Helen."

"What can you want with poison, Aunt Jane?"

"Ah doan' want to tell yo' ef yo' doan' mine, Missus. Ah ain't gwine to do much hahm wif it."

So Miss Helen went to the kitchen closet, and presently emerged with a tablespoonful of powder in a paper. Aunt Jane took it, with thanks, and departed.

That night she took from a shelf a piece of pork, into which she cut gashes, which she filled with the powder. This pork she took out into the yard and laid on the ground, having carefully seen that the fowls were in their yard. She then went indoors, muttering: "He ain't gwine chase my cat to-night."

She slept later than usual the next morning, and was awakened by sounds of weeping outside her door. She arose, looked out of the window, and saw a small Negro boy of about seven years sitting beside an exceedingly sick dog.

Aunt Jane, who had a very soft place in her heart for children, hastily dressed and went into the yard.

"Whuffo' yo' cryin', chile?" she asked.

"Becuz mah dawg is dyin'; mah po' Towse, what ah loves. Mah po, po' Towse!" and the child wept again.

"Doan' cry, chile; we'll do somefin' fo' Towse, ef we even has to go fo' de doctah. Wait till ah gits Missus."

Missus appeared and looked at the dog.

"He'll get well," she announced; "I gave you some mustard and baking soda, Auntie, instead of poison." And she went away, leaving Aunt Jane to comfort the child. She took him in her arms and carried him into the cabin, where she gave him some breakfast. When Towser was seen to rise and walk with unsteady steps, she said: "Now, ah gwine tek yo' home. Whah yo' live? Ah doan' seem to know yo'."

"Ah doan' want to go home," said the child.

"Why doan' yo'? Woan' yo' mammy worry?"

"Ah ain' got no mammy; on'y a 'ooman what mah paw ma'ied when mah maw died. She beats me en' sthaves me en' Towse. Lemme stay heah."

"Why, chile," said Aunt Jane, "de Lawd knows ah'd like to keep yo', but mebbe dey say no."

"No dey won't; she'll be glad to git rid o' me, en' paw'll be glad to git me away whah ah woan' git beat. Yo' ask 'em."

So, with a small boy clinging to her hand and a wobbly dog following at her

heels, Aunt Jane proceeded in the direction of the child's home. At the door they were greeted by a voice, saying: "Why yo' bring strange niggahs heah, yo' Laz'rus yo'? Git from befo' me, bofe of yo'."

But Aunt Jane held her ground.

"Ah wants dis boy to bring up fo' mah own," she said, peaceably.

"Wal, yo' kin have him. Ah doan' want him."

"Whah his paw? Ah'm gwine ask him, too."

"No need o' dat; ah say yo' kin; but he's in de woodshed."

So to the woodshed went Aunt Jane and Lazarus, where they found "paw" chopping wood. When Aunt Jane stated her desires concerning Lazarus, the man took the child in his arms and was silent for a moment. Then he said:

"Yo' want to go, sonny?"

"Yas, paw," said Lazarus.

"Wal, it gwine be mighty hahd for me to let yo' go, but ah kain' beah to have yo' beat all de time, en' ah kain' always be 'round to pertect yo'. Yo' kin have him, ma'am, en' ah know by yo' face yo'll be kind to him. Lazy, yo' paw'll come to see yo' sometimes; be a good boy." Then, kissing him, he sat the child down and turned sadly to his work.

A happy woman is Aunt Jane and a blissful child is Lazarus; while in the sunshine before the cabin door sleeps a reformed dog, with all unseemly desires weeded out, and the cat and chickens are safe.



Parental Obligation

BY JOSEPHINE SILONE-YATES, A.M.



JOSEPHINE SILONE-YATES, A.M.
Professor of English and History in Lincoln Institute—Honorary President of National Association of Colored Women

EVERY age presents a line of discoveries which helps to determine the progress of the following age. If asked to name the most important discoveries of the nineteenth century, without any attempt at facetiousness, we would reply, Woman and the Child—although the real place of womanhood and of childhood in the economy of nature was acknowledged by Christ by His deference to woman, during the period of His reign on earth, and by the manner in which He took little children in His

arms and blessed them, saying: "Forbid them not to come unto me, for of such is the Kingdom of Heaven."

Previous to the Christian era the position of both women and children had been one of great subjection and degradation, even in the most highly civilized countries. At best, woman was counted little more than man's toy among the upper classes, and his beast of burden among the lower social elements. In some countries even denied a soul, in none was she supposed to have any particular mental power, nor any need for its development.

Over their children parents had the power of life and death, and any weakness or deformity at birth meant that without fear of punishment the child might be exposed to the elements and meet a ghastly death, hastened, possibly, by ravenous beasts. And thus we might multiply instances of cruelty to women and children in those dark materialistic ages before the Saviour, the light of the world, came to enlighten and soften the mind of humanity.

Devotion to and love for Mary, the mother of Christ, stories and pictures of this woman and of the infant Jesus gradually brought about a love and tenderness for woman and the child in all countries influenced by the Christian religion; but it remained for the nineteenth century, with its wonderfully advanced ideas in science and progress,

to discover the true relation of woman and the child in and to the social compact, and to accord to them the opportunities necessary for complete development.

The thought of the wisest and broadest minds of the age now for several decades has been centered upon this development. Theories, books and treatises have appeared with startling rapidity. Legislation has stepped in to right wrong and adjust existing laws relative to the rights and privileges of women and children under the new conditions which an advanced civilization has opened.

Increase of rights and privileges invariably brings an increase of obligation. Naturally, therefore, the obligation of parents to children, under the conditions of twentieth century life, becomes an interesting and important theme for discussion.

With all of the boasted civilization of the age, it is easy, very easy, to demonstrate that it contains a false, a discordant note, which at times threatens to destroy the peace of nations and to overwhelm them in irrevocable disaster. Material prosperity was never greater; philanthropy never more active; education of a certain sort never more widely diffused; yet there is a cancer eating at the very heart of the American nation, and one which requires immediate action. Fortunately, those whose business it is to look into such matters—the pulpit, the press and educators in general—are sounding a note of warning—are realizing that there are signs of moral decay, amidst all the glitter and pomp of modern life; and

they are insisting upon a stronger moral, a stronger spiritual tone in the education of the young; and while there is no desire for a return to the ascetism, fanaticism and one-sided development of mediæval life, yet they do prescribe a larger and more potent injection of morality and spirituality into all the affairs of daily life; and wisely, they say that reform measures must begin in the home, with the parent, and thus be made to permeate the entire social fabric.

We require professional training of the most perfect form, and that the best schools can supply, in the teacher, the minister, the physician, the lawyer, etc., but of those who are to make and mould the attributes of the physical body and the immortal soul, we question nothing as to their fitness for this divine mission, and thus "Fools rush in where angels fear to tread."

Not until men and women receive some special training for parentage can we feel that the first obligations of the would-be parent have been complied with, for,

Two laws as inexorable as "the laws of the Medes and Persians,"

That changeth not, "attend the human family at conception,"

And surround us throughout life—Heredity and Environment.

It is not the purpose of this article to discuss the relative value of these two forces, heredity and environment, but simply to emphasize among other things important phases of these forces and laws, which may be expressed as, pre-natal influences of parents, physically, mentally and morally speaking.

We hear much of conscious motherhood, and of ideal mothers. It is well. The world will never have a surplus of noble mothers, but we would wish to impress the idea, that there is the same need for noble fathers, for conscious fatherhood, for ideal fathers, or it becomes difficult to overcome the physical, mental and moral defects that may be implanted by the father.

A stream cannot rise higher than its source. The farmer who wishes perfect corn selects first class seed, and to the same extent it is impossible that the three-fold development of children shall be of the right sort from birth, unless both parents exhibit in their daily life the ideals of true manhood and true womanhood.

Well wrote Thomas Jefferson in one of his letters, "If men and women could be bred with a view to race development, it would be the means of a nobler earth by the production of a race of superior men and women," and we may add, that such a method simply would be the intelligent application of prenatal laws; furthermore, that until this is accomplished, we need not expect any real advance in the physical, mental and moral life of mankind.

Environment may do much to change the natural bent of the child; but how much safer, how much more to the point at issue,—the elevation, or three-fold development of the human race,—to strike at the source, to purify the head waters of the stream, and create superior prenatal influences for the child, rather than to wait until after birth, and by years of training attempt to eradicate evils that, under the proper

influences, might never have originated.

Why fill hospitals, reformatories and penal institutions with the unfortunate, the feeble-minded, and the criminal, when intelligent application of a natural law would, in a large measure, remove the necessity for such institutions?

This is only one of the many points borne inward upon one's soul in discussing influences that surround the child before and after birth; and with the cries of heart-broken, sick, suffering women, the terrible death rate of little children, the diseased condition of many of those that live, it makes one earnestly wish that the eloquence of a thousand inspired tongues might be poured forth upon as many audiences; that the fire of a thousand inspired pens might reach the multitude; and that he who runs might read, if these efforts would in any way arouse men and women to a sense of the wrong and injustice that many commit under the cover of the marriage law; and, in many cases through ignorance, for men naturally reverence the maternal in woman, and if taught from childhood a single standard of morality, if taught from childhood habits of self control, if taught from childhood that there is no sex in sin, they would be more likely to accord their lives to the best interests of motherhood.

"Come let us live with our children," wrote that great educational reformer, Froebel, realizing more and more that the one thing needful for the universal good of humanity is unity of development; a perfect evolution in accordance with the laws of nature—such an evc-

lution as science discovers in the other organisms of nature. While a forester, dwelling and working in the province of Thuringia, studying nature at its source, face to face with its laws and mysteries, Froebel formulated these and other principles that were destined to form a basis of a new education.

To harmonize these principles with existing conditions it becomes necessary, first of all, that the parent provide for the harmonious development of children from birth until the usual school age. Froebel found this period of child life entirely neglected, hence he planned for very young children a graduated course of exercises, modeled on the games in which he had observed children to be most interested. Out of this system grew the first kindergarten, or "garden of children," in the village of Blankenburg in 1837.

Convinced that there must be a certain correlation between the home life and the kindergarten life, between the training of the mother and the development of her child, Froebel also turned his attention to the training of young women as educators.

And here we may find the genesis of the Mothers' Club, its relation to the kindergarten movement, and to other legitimate objects undertaken by such clubs. "Living, acting, conceiving" these processes, Froebel contended, "form the triple cord of nature," and the great stress he placed upon self-activity foreshadowed the industrial movement in education which naturally followed in the wake of the kindergarten; and which served, among other things, to prove that Froebel's princi-

ples, in place of being limited in application to the earliest years, apply as well to each period or stage of life; and that each stage not only has a completeness of its own, but also that perfection in the later stages can only be attained by perfection in the earlier; hence the urgent necessity of well modeled courses in kindergarten and in primary instruction.

The nineteenth century opened to woman avenues of progress marvelous in extent. Her sphere is now conceded to be wherever she succeeds best; also it is admitted that that wherever she, like her brother, is to be allowed to decide for herself. This is well; but in accepting the various responsibilities of her increasing activities, woman must not forget the sacred meaning of the word "home"—must not forget that the word still has need for that beautiful motherhood that has given the world its noblest men and women; need of mothers who are true companions to their growing daughters; mothers who have not forgotten girlhood, with its joys and its sorrows, its pleasures and perils; and who, in the vivid light of experience, carefully will nurture these daughters,

"Standing with reluctant feet

Where the brook and river meet,"

and who gently will lead them toward the Orient. There is need for mothers who teach their sons that virtue, as well as bravery, is a prime requisite of manhood; that there is no sex in sin; that there must be a single standard of morality—and that a high one—for men and women, for boys and girls.

Motherhood under the conditions im-

posed upon the great mass of Afro-American mothers could mean very little calculated to bring out the best in womanhood during the period of slavery, but with the emancipation act and constitutional amendments began a new era in the life of these mothers. Frequently if they were so fortunate as to find their children they did not and could not find the father. In either case, bravely they entered the struggle for existence, and when the first schools were opened that their little ones could attend, there these children were found, largely through the heroic efforts of the mother. This mother found little time for self-cultivation, but she kept her children in school; and it is not claiming too much to state that Negroes of a past generation, possibly of the present, who have achieved success in any line, owe more to the mothers than to the fathers of the race.

The father, however, and not the mother, is the boy's ideal of the manly greatness to which he some day hopes to attain; his mother stands for love, goodness, kindness, sweetness, perhaps, but not for manly greatness; hence he wants to do what father does, and if father uses tobacco, drinks liquor, curses and swears, or uses coarse language and visits questionable places, the boy very naturally thinks that these are the proper things; and when mother says, "John, you must not drink beer," or, "you must not smoke," John answers, "Father drinks, father swears, and I can." What can the mother say, what argument can she make to that child who thinks of his father as the ideal man? Happy, therefore, the wife

and mother who can say to her son, "Do nothing that your father does not do. Grow up to be just such a man as your father, and your acts will be pleasing in the sight of God and man." Only by such an exemplary life is the father discharging his obligation as a father; only in a similar way is a mother discharging her duty as a mother. These parents, then, singly and jointly, have a duty to perform to each child which they cannot consistently or conscientiously relegate to others; not even to the schools; not to society at large; not to the state. This duty, like child nature, is threefold in its phases, presenting a physical, a mental and a moral aspect.

It is along moral lines that American citizens to-day, of whatever race or color, of whatever creed or doctrine, have most to fear. Physically and mentally speaking, the nation apparently is holding its own; but pulpit and press, educators of youth, broad-minded thinkers who visit our shores, one and all, are sounding a note of warning as to the lack of morality in the American people.

One of the saddest commentaries on the morality of the age, or on the lack of moral sense, is the evident design on the part of hundreds to shirk the responsibilities of parentage. All the affairs of daily and domestic life for a decade or more have been planned with reference to a family of two—man and wife. "No children nor dogs," if even the courtesy appeared of placing the word "children" first, is frequently found on the signs of apartment houses; and parents with children find house

hunting something to be dreaded. All bills of fare and clothing for economical living are made out without reference to the presence of children, and respectable people apparently are forced to believe that children are in some certain sense a disgrace, although the Divine Teacher said "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." But the pendulum is now beginning to swing in the opposite direction; and with the note of warning on race suicide, sounded by the nation's chief executive, whose trips through various states have been made joyous by the shouts and songs of thousands of the class in whose behalf he has spoken, it is to be hoped that conditions will change, and that no longer will men and women search in vain through the streets of our American cities, if newspaper accounts may be trusted, for rooms in which to make a home for their children.

The "unwelcome child" has been the theme of many a discourse, but with an awakening moral sense many evils will eventually adjust themselves; meanwhile, this message on parental obligation comes with no "ready-made," "cast-iron," "sure-cure" rule for the training of children in the paths of morality. But rather, its object is to

point you to that "Sacred Book" that for centuries has guided the wayfarer in the paths of righteousness and which is so simple in its doctrines as to the rearing of children that, "He who runs may read."

Parental responsibilities are not to be lightly undertaken, yet we find daily those who are totally unprepared to receive this crown of virtue, this sacred name, "Father," "Mother," assuming the bonds of wedlock; and too much praise cannot be given to the work of Mothers Clubs, in which instruction in matters pertaining to prenatal development, the physical, mental and moral care of children are taken up; to the National Congress of Mothers which is doing such noble work in this direction; to the Kindergarten Association and similar organizations; to the Juvenile Courts; to the pulpit, where frequent admonitions on parental duty should be given; to the press; to the National Association of Colored Women and its branches; and to all the agencies that are attempting to raise the moral tone of American life. May a Heavenly Father bless each of these efforts; and may we all nobly live

"For the cause that lacks assistance,"
For the wrong that needs resistance,
For the future in the distance,
And the good that we can do."



PEOPLE TALKED ABOUT



PROFESSOR C. M. VAN BUREN

A Talented Member of the Race



HE subject of this sketch, Professor C. M. Van Buren, was born in a hamlet called Barker's Grove, Washington County, New York. He is distantly related to the immortal Dumas and Crispus Attucks. As a school boy he showed remarkable talent for elocution, and unlike most of the boys of our race, he was anxious to develop his talent, and worked as a barber in his father's shop for quite a while, studying at night.

He decided to make a special study of Shakespeare and was fortunate enough to be able to study under some of the best tutors, among them Prof. Charles Dennis of Oxford College, Rev. Father O'Reilly of the American College of Rome, and Herman Lind of Berlin. He came to Albany in 1881, and has resided there ever since. He is regarded as one of the best known and most talented members of the race in that locality and is in great demand for high-class entertainments. He was the first colored man to impersonate Othello, and his appearance in that role was highly commended by ex-Governor D. B. Hill, Chief Justice A. B. Parker, ex-Mayor James H. Manning, and a number of other prominent citizens of Albany.

Mr. Van Buren is not only talented in elocution, but also in music, being a successful teacher of same for many years. He was honored by the Albany Musical Association with the title of "Professor," and was also recently elected Worshipful Master of Mount Moriah Lodge, of Albany.

His daughter, Beatrice, has inherited this talent from her father, and they frequently fill engagements together with great success. In 1884 he was married to Miss Rachel Johnson, who is a devoted wife and mother. May his success be even greater in the years to come.

The following clipping from the Hart-

ford Times shows how the public regards Prof. Van Buren as an artist.

To the Editor of the Times:

I, being a Southern man and the fact that "The Clansman" was here last night, I wish to say, that play, with its vulgarity, does not represent the best element of the Southern idea. There are many cities in my state in which Mr. Dixon would not be allowed to give his play. We are fond of the good Negro and we wish him to become educated. And here let me say that on Wednesday evening in your city at Unity Hall I heard from one Negro, a Professor Van Buren, Othello's defense read better than by any other man I have ever seen, not excepting Sothern, Mansfield or Robert B. Mantell. His numbers were all remarkable.

I say this to show you that we do care, in the Southern land, for the better class of Negro, and I am a son of an ex slaveholder.

A SOUTHERN MAN.

A Woman Inventor

THAT the woman of this hustling and progressive age is a safe competitor with man in every avocation of life is demonstrated daily. In art, science, law, medicine and in business we see woman applying her energy to success. It was the boasted opinion of man, until the dawn of this advanced era, that the hand of woman was good only to rock the cradle and attend household affairs but now he concedes that she can go hand in hand with him in the attainment of fame and wealth in all the pursuits of life.

The Negro race has subscribed to all of these avocations, now another woman inventor has come forth, Mrs. Clara Frye of Tampa, Florida, who has in-



MRS. CLARA FRYE

vented a "Combination Bed, Air and Bed Pan" Mrs. Frye was born in Albany, New York, where her father had come to live, in 1872. Soon after her birth her father decided to come South. They located in Montgomery, Alabama, and here Mrs. Frye grew to womanhood. No girl was better loved than she; her kindly disposition and lovable ways winning friends at once. The father died within a few years, leaving four children; the care of all falling upon the mother and elder child. Because of this, Mrs. Frye did not have the advantages of a high education; only attending the city schools for a short time.

In 1888, she married S. H. Frye, of Atlanta, Georgia, who had located at Montgomery. A few years later, Mrs.

Frye decided to adopt the profession of trained nurse, and went to Chicago to pursue the course. After finishing she worked in some of the leading hospitals of the city and with some of the leading physicians. In 1900, the Fries located in Tampa, Florida.

Mrs. Frye's constant work in the sick room made her see the need of a device to aid the physician and nurse and for comfort of the patient; hence, this invention. At this account, she is daily expecting successful news from her invention, which has been before the Patent Officials since last June. This invention has been endorsed by leading physicians of Tampa and Hot Springs, Arkansas, to which place Mrs. Frye went in care of a patient. There seems to be no record of anything similar to this and it bids fair to rank with inventions of service to the medical profession along this line. The Patent Office has reported favorably upon the application and the patent granted.

State Superintendent of Allen League

A. B. PERRY, State Superintendent of the Allen Christian Endeavor League, of the African M. E. Church, since his appointment to that responsible and exacting position, has succeeded in arousing much interest among the young people of the state in the work of the Allen League.

Mr. Perry owes his appointment to Dr. E. J. Griggs, secretary of the Allen League Department of the A. M. E. Church, who appointed him, after seeking for some time for a suitable layman to fill the place.

At Bishop Turner's suggestion, Mr.



A. B. PERRY

Perry was confirmed by the New York Annual Conference, and since that time the State Superintendent has been most aggressive in his work and has given high satisfaction to all concerned in interesting the young people of the state in African Methodism.

It was at the last session of the General Conference of the A. M. E. Church that the denomination determined that it would honor the memory of Richard Allen, the founder and first bishop of the church, by the creation of a new department of the church, to look after the young people of the denomination. This new department was called the Allen League, and the Christian Endeavor Societies which were already existing in the churches were made into Allen Leagues of Christian Endeavor.

The duties of the State Superintendent of the leagues are manifold and responsible. He is the representative of the Corresponding Secretary of the general connection, and in the absence of the Secretary at the annual conferences, supervises the business affairs of the League. He is to organize leagues throughout the state, circulate literature, and with the assistance of the Presiding Elders hold institutes, at which important subjects are discussed and the status of the work considered.

Mr. Perry is at the present time making big preparations for the meeting of the institute, which will be held in April and is expected to be largely attended. Mr. Perry has devoted twelve years of service to Christian Endeavor work and says that he proposes to consecrate the remainder of his life to the Allen Christian Endeavor League movement. Mr. Perry has been a delegate to three of the International Christian Endeavor Conventions, and has labored in nine states in interest of this department of the christian church. He has been a member of the Brooklyn Christian Endeavor Union for five years and was a member of the Press Committee of the 2nd Division, which consisted of twelve churches.

Mr. Perry says that the establishment of the young people's department will prove a great blessing to the African Methodist Episcopal Church and will be responsible for the instilling of the doctrines and polity of the church into the young people. He says that the League in this state has resulted in the accomplishment of much good and the prospects for the future are encouraging.



MISS KATE BRADFORD

A Charming Singer and Active Worker

AMONG the active organizations that are accomplishing many good results among the young people of the city of New York is the Allen Christian Endeavor League, of Bethel A. M. E. Church, of which Dr. T. Wellington Henderson is pastor.

The president of the League is Miss Kate A. Bradford, who is a member of the choir of Bethel, and a charming singer, taking an active part not only in her own society but visits others throughout the state, and in addresses, essays and songs contributes much to their success.

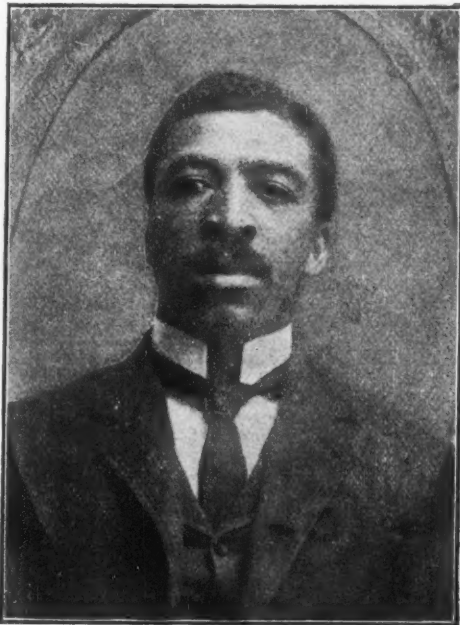
The Allen Christian Endeavor of Bethel, which has a membership of about three hundred, is the pride of the church, and among the beautiful orna-

mental windows in the edifice one is the gift of the Allen Christian Endeavor League. The society has contributed over nine hundred dollars in support of the church.

The society is doing splendid work, spiritually as well as financially and is contributing its full quota to the moral and intellectual uplift of Bethel's young people. Among those who co-operate most heartily with Miss Bradford in the work of the League are the following, who constitute the official corps of the society: A. B. Gennelette, vice-president; Miss Mary Wells Simons, recording secretary; Mr. Shephard, corresponding secretary; Mrs. Ella Coffey, treasurer; and Mrs. Elizabeth Johnson, chairman of the Look-Out Committee.

Negro Member of State Legislature

HON. J. M. ELLIS, the only colored



HON. J. M. ELLIS

member of the legislature of West Virginia, was born in Augusta County, Virginia. Educated at Wayland Seminary and Howard University. He is a lawyer, member of the Baptist church, and belongs to the order of Masons, Knights of Pythias and Red Men. Is assistant editor of *The Sentinel* and was a member of the Legislature of 1903. His great speech on Negro disfranchisement, during the present session, was commented upon by the leading state papers and stamped him as West Virginia's leading colored orator and champion.



MISS LILA M. HARRIS

An Active Church Worker

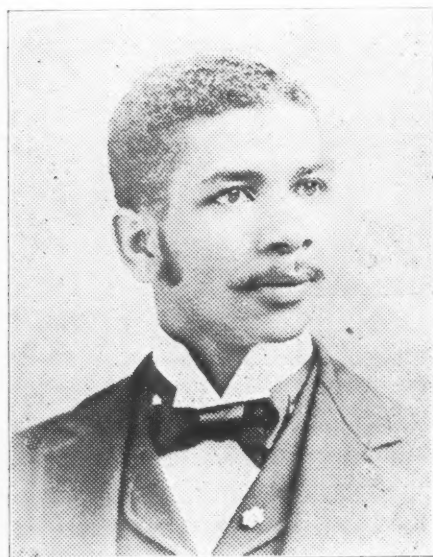
MISS LILA M. HARRIS was born in Dinwiddie County, Virginia, in 1880. Within a few years her parents moved to Montclair, New Jersey, where she has remained, and received her educa-



E. B. MAYNARD



C. W. JACKSON



T. H. S. ROYSTER



WALTER W. SCOTT

tion. Miss Harris is noted for her activity in Christian work and possesses wonderful executive ability. She is well known throughout New Jersey, especially among the Baptist denomination. She has been for five years, and is now president of the Baptist Young People's Union of the Union Baptist Church, Montclair, having been elected five successive times to that office. The first year she served as president there were only twenty-one members; but now the membership is over two hundred strong.

Plainfield's Enterprising Citizen

Mr. EDWIN BENJAMIN MAYNARD, a tonsorial artist of Plainfield, New Jersey, was born in New York City in 1857, of slave parents. His mother died shortly after his birth and he was then placed in the Colored Orphan Asylum, at that time located on Fifth avenue, New York City. He remained there for twelve years, then was bound out to a farmer in Somerset County, New Jersey, where he worked faithfully until eighteen years of age. He then received his credentials from his employer and moved to Plainfield, where he soon found employment in a leading barber shop owned by one Thomas Smith. His first work in the shop was shoe shining, etc., but soon made his way to one of the barber chairs, and served there for four years and thoroughly mastered the trade.

In 1881 Mr. Maynard was married to Miss Alletta J. Holmes, of Harlingen, New Jersey. He had by that time saved enough money to buy out his employer, Thomas Smith, which he did by paying four hundred dollars cash

for the business. He now has a large barber trade. His work is among the white people.

Mr. Maynard is a Mason of high standing, being a member of Alpha Lodge No. 116, Newark. He is a member of the Board of Trustees of Wilberforce University, Xenia, Ohio.

An Orange, N. J. Business Man

MR. T. H. S. ROYSTER, of Orange, New Jersey, was born in Henderson, North Carolina, in 1866. Preliminary training was received at Henderson, but at the age of fourteen he stopped school and engaged in work in a tobacco factory. He became master of the trade and was promoted to the position of foreman in the factory, which position he held for five years, and then was sent to New York City to take work in one of the largest export houses in the country, where he worked for eighteen months. On account of the Boer War, which broke out in South Africa, the export house was compelled to go out of business, which, of course, put Mr. Royster out of employment. But because of the good faith the company had in him they advanced him \$150 and recommended him to a company in Jersey City, where he went, but on arriving there found that his color barred him, which incident ended his work at the tobacco trade.

Then Mr. Royster bought out a small restaurant at No. 12 Sixth Avenue, New York City, where he conducted a successful business for five years, then removing to No. 8 Carmine Street, in the same city. Finally he left New York City and went to Orange, New Jersey, his present location. In Orange



SAMUEL A. ASHLEY



MISS A. M. WALKER



B. S. SHELTON



J. J. FERGUSON

Mr. Royster does a good restaurant business at the present time. During the Summer season he does an extensive ice cream business, not only in Orange, but outside, taking in Newark, Montclair, South Orange, East Orange and other nearby places. His business in Orange was begun in 1905.

C. W. Jackson

THE subject of this sketch was born in Phoenixville, West Virginia, in 1864, and attended the public schools there. He was engaged in the restaurant business at Ocean City, New Jersey, for four years, and at Phoenixville for three years. At this business Mr. Jackson was quite successful. In 1886 he was married to Miss Jennie Warrick of New Berryville, Clark County, West Virginia. A few months ago Mr. Jackson came to Plainfield, New Jersey, and engaged in the hack business, at which he is doing well. Mr. Jackson expects to open up an undertaking business before a great while.

Walter Scott

MR. WALTER SCOTT, of New Rochelle, New York, was born in Baltimore, June, 1878. During the early part of his life he traveled with a family as valet. In March, 1904, he went to New Rochelle and engaged in the ice cream business. Later he sold out his interest in the ice cream business and accepted a position as janitor at the Girard Building, which is leased by the New York and Connecticut Mortgage Guarantee Company.

By saving his earnings Mr. Scott has been able to purchase some valuable property in New Rochelle, and is on the road to success.

Samuel A. Ashley

MR. SAMUEL A. ASHLEY, a barber of Mount Vernon, New York, was born in Brunswick, Georgia, in 1873. He attended the public schools of Brunswick. He worked as an apprentice in a barber shop two years and then opened business for himself in his native town. He had learned his trade well before going into business for himself and thereby succeeded. Later he left Brunswick and went to Armenia, New York, where he remained two years. From there he went to Mount Vernon, New York, where he is at present engaged in the barber business, also pool and billiards. His place of business is the leading one for the colored race in Mount Vernon. Mr. Ashley believes in his race.

B. S. Shelton

MR. B. S. SHELTON, a barber of New Rochelle, New York, was born in Buckingham County, Virginia, in 1876. He received a common school education at his native home. The early part of his life was spent on the farm: from the farm to public works in Kentucky, Ohio and the East. In 1906 he went to New Rochelle, New York, where he lives at present and is engaged in the barber business.

By saving his money he was able to start a very fine business in New Rochelle. Mr. Shelton is a progressive young man and is on the road to success.

J. J. Ferguson

MR. J. J. FERGUSON, a tonsorial artist of Newark, New Jersey, was born in Fairfax, Virginia, in 1875. His preliminary education was received in

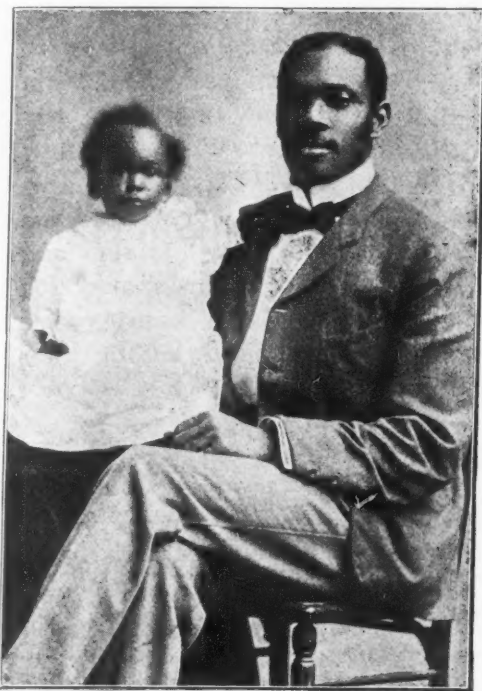
Washington, D. C. His first barber business was begun in Fairfax, his native home, in 1895. Later Mr. Ferguson saw an opening for a grocery business in Asbury Park, New Jersey, and there he went to fill said opening, and filled it for three years, at which he did well. From Asbury Park he went to Philadelphia, Pennsylvania, where he followed his former business for one year, and from Philadelphia he went to Newark, his present location. He was rectifier for Eckhorne & Co.'s wholesale liquor house of Newark for three years, giving entire satisfaction. Believing that he could do better in business for himself he gave up work for the above named company and re-entered the barber trade. His shop is equipped with bath rooms and pool parlors. He employs three in help at the shop, one of whom is a porter.

Mr. Ferguson is of an inventive turn of mind, having invented several useful things, one of these being a folding bootblack chair, which when not in use takes up the space of any ordinary sitting chair. Mr. Ferguson is of a quiet disposition. He was married in 1903 to Miss Anna White, of Washington, D. C.

Making a Success at Dressmaking

MISS ANNA M. WALKER, of Williamsbridge, New York City, was born in Isle of Wight, Virginia, May, 1886. She came to Williamsbridge in 1897; attended Grammar School No. 13, from which she graduated with all honors. Sewing was always a favorite pursuit with Miss Walker, so much so that she decided to follow dressmaking. Having finished school, she went to work and

saved enough money to pay most of her way through a dressmaking school while her parents paid the rest. She finished the complete course in dressmaking within one year, received her diploma and at once started as a first-class dressmaker at the home of her parents. She has a large patronage at all times not only from her own color, but from the white race as well. Miss Walker is devoted to her work, which is a success in every way.



NATHANIEL JACKSON

Plainfield's Leading Headwaiter

MR. NATHANIEL JACKSON, of Plainfield, New Jersey, was born in Clowden County, Virginia, in 1875. Mr. Jackson received a common school education. The greater part of his life has been spent at hotel work and he has

striven to be the best. For the past six years he has been headwaiter in the leading hotel of this city. He married Miss Elma Engraham of Bermuda, B. W. I., six years ago. Mr. Jackson has

the knack of making friends and has proven his efficiency to his employers.

The little child by his side is little Margaret, who was found and adopted by Mr. and Mrs. Jackson two years ago.

Another Hero Has Fallen



WENDELL PHILLIPS GARRISON, for forty-one years editor of *The Nation*, the great literary publication of this city, died during the past month at his home at South Orange, New Jersey.

He was the son of William Lloyd Garrison, the great abolitionist, and was named in honor of that able friend of freedom, Wendell Phillips.

Mr. Garrison was born in Cambridgeport, Massachusetts, on June 4, 1840, and passed an eventful boyhood in the paternal home, which was so drawn into the agitation of the anti-slavery struggle and the events leading up to the great civil conflict. He was graduated from Harvard in 1861, and after two years of private teaching and tutoring, entered the field of journalism, his first employment being with the *New York Independent*.

In July, 1865, he became associated with Edwin Lawrence Godkin in founding *The Nation*, and continued his literary labors until within a few months of his death. His life was a long and earnest one, and like his sainted father was a friend of humanity wherever found.

Mr. Garrison's editorial duties confined him so closely that he had but little leisure for other literary work. But in the "*Life of William Lloyd Garrison*," an elaborate four-volume biography, in which he and his brother, Francis Jackson Garrison, collaborated, he has left a record of his father's activity in behalf of the emancipation of the slave and many other reforms. To this task Mr. Garrison devoted his spare hours during ten years, setting apart at least one day each week for the necessary research and writing. The first two volumes appeared in 1885, and the others in 1889. Previous to his undertaking this task, Mr. Garrison published "*What Mr. Darwin Saw on His Voyage Around the World*," containing extracts from Mr. Darwin's own story, intended for youthful readers.

A collection of "*Beside Poetry*," for the instruction of children, was also compiled by him, while some of his own verse was privately published, under the name "*Lyrics of the Ever-Womanly*." "*The New Gulliver*" and "*Parables for School and Home*" were other of Mr. Garrison's published works. In 1904 appeared the "*Memoirs of Henry Villard*," the autobi-

ography of his brother-in law, the editing of which was done by Mr. Garrison. As an appreciation of his services to literature and politics Harvard University bestowed upon Mr. Garrison the honorary degree of A.M. in 1895. Mr. Garrison had resided since 1866 at Llewellyn Park, Orange, New Jersey. He served for more than seventeen years on the School Board of West Orange, and also was for years a member of the Board of Directors of the State Geological Survey of New Jersey.

He was twice married, first to Lucy McKim, of Philadelphia, daughter of J. Miller McKim, one of the founders of the American Anti-Slavery Society, and sister of Charles F. McKim, the architect. His second wife was Mrs. Anne McKim Dennis, who died in 1893. He is survived by a son and daughter, Mr. Philip McKim Garrison, of Orange, New Jersey, and Mrs. Charles Dyer Norton, of Lake Forest, Illinois. Lloyd McKim Garrison, another son, died in 1900.

♣ SPRING SONG ♣

(From Paul Laurence Dunbar's " Lyrics of Lowly Life ")

A BLUE-BELL springs upon the ledge,
A lark sits singing in the hedge ;
Sweet perfumes scent the balmy air,
And life is brimming everywhere.
What lark and breeze and bluebird sing,
Is Spring, Spring, Spring !

No more the air is sharp and cold ;
The planter wends across the wold,
And, glad, beneath the shining sky
We wander forth, my love and I.
And ever in our hearts doth ring
This song of Spring, Spring !

For life is life and love is love,
'Twixt maid and man or dove and dove.
Life may be short, life may be long,
But love will come, and to its song
Shall this refrain for ever cling
Of Spring, Spring, Spring !

What Negro Editors Say



EDITOR NICK CHILES, of the Plaindealer of Topeka, Kansas, commends Governor Hoch of his state, chairman of the State Committee Crummer and Secretary Miller for their efforts to prevent "Jim Crow" legislation in the state, and says:

The colored people should ever be grateful to Governor Hoch and the Senators who helped kill the bill. We hope the many conventions and meetings of colored people in various parts of the state will invite the Governor to address them, and he will give them some good, wholesome advice that will do them good."

The Semi-Weekly Progress, of Memphis, Tennessee, takes a most pessimistic view of Negro life in that city, and says editorially:

Here health and morals suffer. Whiskey is at every corner store where our boys and girls trade. The Bible is excluded from our public schools and business is conducted in utter disregard to the sanctity of the Sabbath. Dives and dens are kept open, where crime is bred in the race and are given full protection. Money lenders and agents of all sorts torment our homes and demoralize the ignorant and unsuspecting by raids upon their scant belongings. Give us better tenements and protection from merciless sharks. Give us more schools, better paid teachers and the reading of the Bible.

The Nashville Clarion says:

The arrogant, boastful, vainglori-

ous Negro is not a desirable quantity in the race. He is irresponsible, makes unnecessary trouble, and the whole race gets credit for his folly.

The quiet, humble spirit is best for men, although they may have much of influence, friends and money. The poor and ignorant can least afford to manifest arrogance and importance. They must suffer for it in the end, and what is worse their sufferings must extend to others.

The Dallas Express says:

The nearer we approach the season of the year when the song of the bird is heard and the grasshopper hums his grating wail, the less we are inclined to condone our sins of omission and to cast off the heavy load of responsibility and to strike back at our faults.

The Christian Recorder, Dr. H. T. Johnson, editor, says:

There are several things which might indicate an improvement in the feeling of the South toward its colored population. A first significant pointer in this direction is the fact that the climax of antipathy having been reached, it is but natural that there should be a gradual ebbing of the tide in favor of the race. That the adverse forces of legislation, proscription, mob violence, politics and outlawry in every conceivable form have done their worst toward breaking the spirit and destroying the hopes of millions, but all to no purpose, there need not be a shadow of doubt. For some time to come, these adverse forces will continue to operate, no doubt, but their violence will be reduced and the sting of their fury deadened beyond the power to harm.

To have been able to survive the fires of Southern hate and hellishness, as the Negro population has done, shows that we are a Salamander race, and our oppressors are gradually learning the fact.

The Afro-American Ledger, Baltimore, Maryland, of which J. H. Murphy is manager, believes in America for the Negro, and is opposed to African colonization, says:

Whenever the United States comes to the conclusion that it is time for all foreigners and the descendants of foreigners to go back to their native countries, then, and not until then, will the Negro return to Africa. So Senator Morgan and Bishop Turner need give themselves no uneasiness about the Negro going back home.

Says the Columbian, of Louisville, Kentucky:

If you wish the people about you to lead a good and pure life it is best accomplished by doing so yourself, and giving them the benefit of a worthy example. How grand and far reaching a good example, and how noble to be in your own life what you want to see in the lives of those around you.

B. J. Davis, editor of the Independent, Atlanta, Georgia, says:

In a few weeks the citizens of Atlanta will be called upon to authorize by their votes the issuance of \$500,000 in bonds to improve the public utilities. This issue will be submitted to the qualified voters, not the white men or the black men, but to every man that is a citizen, and it will be as much the Negro's duty to go to the polls and vote yes, or no, as it will be the white man's. If you are not qualified, get right and act the part of a man. The way to show that Atlanta is not a white man's

town is to place ourselves in a position to participate in the administration of her affairs. The question of whether we will be a part of the municipality, in fact, is one of personal selection. The individual alone can determine that question himself. It matters not what the white man says, we alone can regulate that fact and fix our places in the community equation.

The same paper hands out the following hot one to Editor John Wesley Davison of the Macon (Georgia) Dispatch:

We have been reliably informed, and we hand it out for what it is worth, that Editor John Wesley Davison, of the Macon Dispatch, is in the habit of taking his editorial manuscripts around to the office of The Macon Telegraph and submit them to Editor Pendleton for his approval or disapproval before he hands them out to the race in the columns of the Dispatch. Possibly this is not true, but, if it is, Editor Davison owes the race whom he has been imposing upon, as well as the stockholders of his little sheet, an explanation. Everybody in Georgia knows Editor Pendleton, of The Telegraph, and know him to be a hide bound Negro hater, and that our brother should take his manuscripts to this avowed enemy of the race for censor is a question which puzzles every manly Negro in the state.

Says the Odd Fellows' Journal, of Philadelphia, of which J. C. Asbury is editor:

Professor W. E. B. DuBois threw a bombshell into the ranks of the white people of New York when he told them in a lecture of a few days ago that Alexander Hamilton, Robert Browning and General Lew Wallace were of African descent. We are

waiting to see some one who knows what he is talking about deny these facts. Well informed colored men have known of them for some years. The color of a man's skin may be the cause of his being denied opportunities, but it does not operate to dim his intellect. Of this fact all men who are not fools are aware.

Says the East Macon Truth :

President Joseph King and his splendid society, The Union Brothers and Sisters, are worthy of imitation all over the country. They do not amass a lot of money and put it away in a bank to be loaned out with profit to the bank and comparatively none to them, but they wisely make judicious investments of their money and realize therefrom handsomer returns than any bank could afford to pay.

They have bought lately a little more than a hundred acres, making some two hundred acres in all; this property consists of fine farming lands and is rented to good advantage. From this source this society has a constant income and is able to meet all demands made upon it.

President King, Vice President Wade Hntchins and every member of this noble society deserve high praise for their excellent work, not only in caring for the sick and burying the dead, but also in setting the example of buying large tracts of land and renting them, and thus providing a source of perpetual income. Long may the president live and have the assistance of his faithful officers in what he is doing for the race.

In discussing the race mix-up in Oklahoma, T. Thomas Fortune of the New York Age says :

Is it not rather discouraging that the Red Man should join the White Man in the constitutional convention

of Oklahoma? But it often happens that way.

A great many of the Indians are badly mixed with African blood, and whatever the outcome of the work of the convention there is in the future likely to be things doing in the new state, which besides this mixed Red-Black has a large population of White-Black and Black-Black people.

If we did not see infinite mixture of all colors in this country, so that after a while it will be impossible to tell a man's race by his physical aspect, we should have much misgiving as to the peaceable outcome of all of it.

Perpetuation of race in this Republic is out of the question, and the rapid extinction of the unassimilable Indian race proves it. The natural theory in all heterogeneous aggregations of peoples is toward homogeneity of type; so far in this country it has been that way. But in so mixed a population as that of the new state it is strange, indeed, that the color and race question should cut such a considerable figure.

In an interesting editorial urging the Negroes of California to make a substantial contribution to the Douglass Memorial Fund, the Colorado Statesman says :

The People's Sunday Alliance has done two commendable things. It has established an annual Emancipation Day, the first Sunday in January each year, and secondly, fixed the third Sunday in February as Douglass Day. Last Sunday this day was fittingly celebrated. The program was excellent, the music fine and the speakers and singers at their best. The audience was large, appreciative and well behaved. Everybody has a good word for the meeting and the Alliance established a reputation hard to excel.



A VIRGINIA TRANSFER AND EXPRESS COMPANY VAN

The Virginia Transfer and Express Company

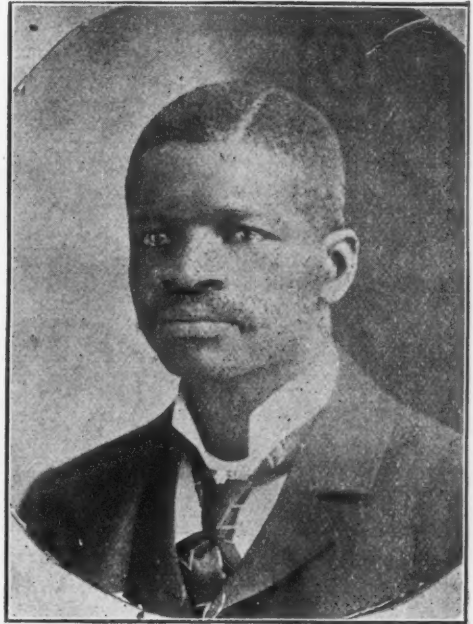


THE VIRGINIA TRANSFER AND EXPRESS COMPANY, 453 Seventh Avenue, New York, with Benjamin A. Green as president, is one of the Negro business enterprises that is accomplishing splendid results along business lines, and has within itself the nucleus for the making of the largest race establishment of the Greater New York.

The company has as its officers men who are aggressive and earnest, and if given sufficient financial support for the development of their business, The Virginia Transfer Van Company could be made the pride of the race, in its business aspect. The company was organized and incorporated under the Laws of the State of New York, on March 9, 1904, with a capital of \$5,000, with \$1,500 paid up. Since that time the stock has earned \$1,500 and the company has a plant valued at \$2,300.

From time to time there have been held at the several churches public meetings in the interest of the company, and its great possibilities have been told of by prominent church people as well as laymen, with the result that many have become owners of shares of stock in the company.

The success that has already attended the company with the limited means at its disposal shows that the officers and directors are deserving of the confidence of the public.

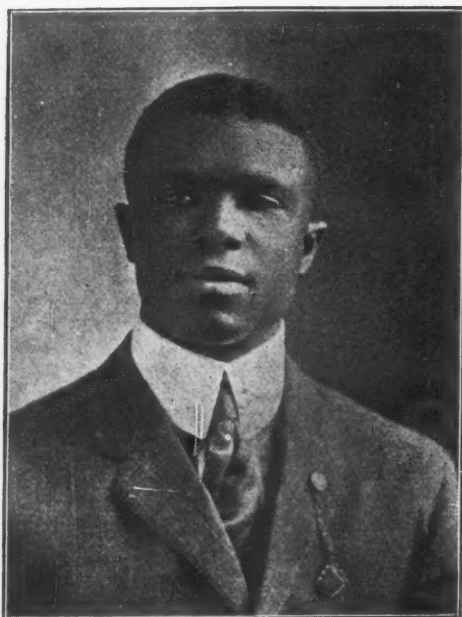


BENJAMIN A. GREEN

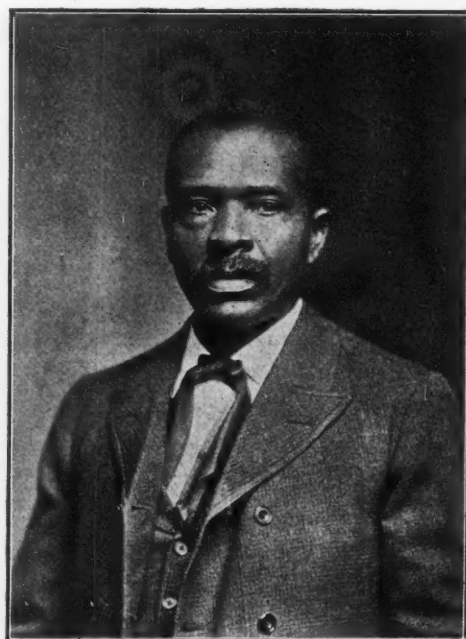
The present intentions of the directors of the company are to increase the capital stock of the business, and increase the facilities of the company for doing business.

The present greatest need of the company and the one that would almost double its revenue, is that of a storage warehouse. If the company had such a place of its own it would save to its shareholders hundreds of dollars that now are paid to white firms, and which would pay the interest upon the financial capital for the purchase of a warehouse.

With its present limited financial resources, the company is also unable to maintain a stable of its own, and are



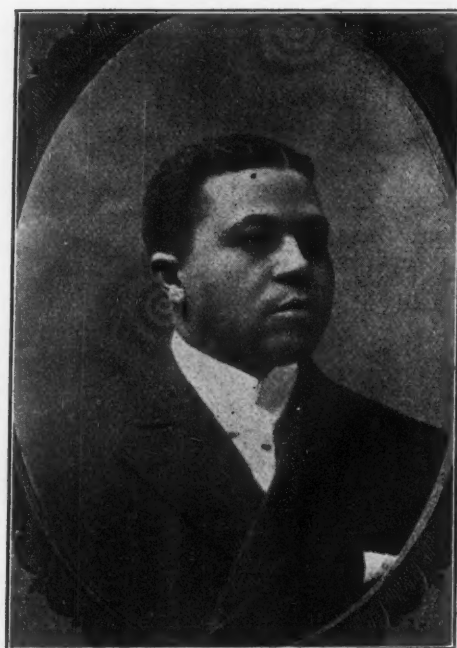
T. ARTHUR HEBBONS



ALEXANDER MASON



ANDREW J. BRANIC



GEORGE W. WYNN

OFFICIALS OF THE VIRGINIA TRANSFER AND EXPRESS COMPANY

therefore under the burdensome necessity of paying stable rent for their vans and board for their stock, which are expensive items in the city of New York. When the capital stock of the company shall have been increased and the public shall accord the officials of the company that support which it so worthily deserves, it is the purpose of the management to secure both a storage warehouse and a stable of its own.

That the company has been accorded most liberal patronage by the public so far as the transaction of business is concerned is attested by the present value of its plant. The demands upon the company have been far more than they have been able to meet, on account of its limited facilities and its lack of rolling stock and storage requirements. Therefore, with the stock of the company selling at the present time at only Five Dollars a share, The Virginia Van Company should prove a most profitable investment, and the management should attract to its support much of the capital that is now being invested by Afro-Americans in "bubbles" that are likely to burst at any time.

Five per cent. of the earnings of the company has been paid each year to the stockholders of the company and its future is propitious of big results for those who at the present time get in on the ground floor.

When more capital shall have been secured it will be possible for the management of the company to consolidate into one company many of the small express companies that are now doing business in New York and Brooklyn,

with the result that there can be established a great Afro American express company that will not only give employment to hundreds of laborers within the race, but will afford remunerative occupation to aggressive young men and women.

The moving and express business done on behalf of the Negroes of the Greater New York during each year amounts to thousands of dollars, and if this could be handled by men of the Negro race it would be reflective of great credit upon the business capacity of the Negro.

The President of The Virginia Transfer Company is Benjamin A. Green, while the Board of Directors is composed of men of splendid reputation, including, T. Arthur Hebbons, Vice President; Alexander Mason, Treasurer; Andrew J. Branic, Secretary; George W. Wynn, Chief of Agency Department; William H. Pride, Wilson Woodfork, Foster James, Elbert L. Mason and Henry Shields.

Mr. Green, besides being President of the company, is also its general superintendent, and in great degree is responsible for the success that has attended the enterprise, through the splendid support that has been accorded him by the officers and members.

Those desiring to be informed as to the status of the company or subscribe to its stock can do so by communicating with Mr. Green, at 453 Seventh avenue, or any one of the officials whose cuts appear herewith. The company is endorsed by Rev. T. Wellington Henderson, Rev. Charles S. Morris and Rev. M. W. Gilbert.

Major Charles W. Fillmore, Promoter of The Economy Fire Insurance Company



THE colored people of the United States have shown their ability to compete with their white brethren in nearly every commercial enterprise known to the business world; but it remained for Major Fillmore to take up an industry heretofore unknown to us except as where, here and there, an occasional agent might be appointed by some of the old established fire insurance companies to represent them.

About three years ago he began compiling and collecting statistics upon the wealth of the colored people in the United States with a view of promoting a fire insurance company. The result of these compilations was astounding, showing holdings of millions of dollars. In his first efforts to finance a company he was greatly discouraged, but, undaunted he stuck to his project until now we have The Economy Fire Insurance Company, incorporated under the Laws of the State of Illinois, with principal office in Chicago, having a capital stock of one hundred thousand (\$100,000) dollars, divided into ten thousand (10,000) shares of ten (\$10) each.

He knew that every successful adventure required someone to take the initiatory steps; to make the experiment before advising his associates and ultimately acquainting the public of the necessity of launching out into new

fields of industry. In presenting to the readers of THE COLORED AMERICAN MAGAZINE the history of this company we must, of necessity, give credit to whom credit is due. The results accomplished were, primarily, through the untiring and persistent efforts of an ambitious man, encouraged by the acquaintance and association of such great and good men as Bishop Abram Grant and Dr. E. W. Lampton of the A. M. E. Church; Dr. E. C. Morris, president of the National Baptist Convention; Bishop Alexander Walters of the A. M. E. Zion Church; and Dr. Booker T. Washington, president of the National Negro Business League.

In presenting the prospects of this company to capitalists and promoters each admitted the practicability as well as the feasibility of such an undertaking, but, in almost every instance, they wanted the "lion's share" or to play the prominent role. Major Fillmore insisted that if such a company were formed it should be officered and managed by colored men.

Not meeting with success with this class of persons, he undertook to place the risks of the leading organizations as a broker, taking up first the risks of the A. M. E. Church, but just as he was beginning to realize from his work the company through which he was operating ceased to invite any further participation on account of the recent

earthquake and conflagration in California, in which it was a large loser.

The experiment was in every way a success, and convinced him of the prospects of a company making a specialty of handling the risks of colored people. On the 8th of December, 1906, a declaration of intention to incorporate the above named company was filed with the Insurance Commissioner of Illinois. The notice of publication was then printed for four consecutive weeks in *The Chicago Conservator*.

A copy of the proof of publication was then filed with the Insurance Department for Illinois, when authority was granted the company to open books of subscription to the capital stock. February 25, 1907, the incorporators met in the office of the Sandy W. Trice Department Store in Chicago and elected the temporary officers of the company as follows: Charles W. Fillmore, President; W. A. Clark, Secretary, and Dr. A. J. Carey, Treasurer.

The issuance of one hundred thousand dollars' worth of stock was approved, and we have to-day the first and only joint stock fire insurance company in the United States among colored people.

Major Fillmore, the promoter of this company, was born April 17, 1869, at Springfield, Ohio, where he graduated from the public schools, and afterwards attended Wittenberg College but, like



MAJOR CHARLES W. FILLMORE

many a young man of poor parents, he was compelled to quit his studies and go to work.

His first labors were as a school teacher in Jackson, Ohio, and when he returned to his home after the school year he was appointed Deputy Clerk of Court of Clark County, Ohio. This position he held for three years when he was appointed by Hon. S. M. Taylor, Secretary of State, as Corporation Clerk in his office. While holding this position he was elected Grand Secretary of the Grand Lodge of Odd Fellows of Ohio, and afterwards, Major of the

Ninth Battalion of Infantry. When the war with Spain broke out he resigned his position in the Department of State and went to the army. He served honorably in the campaign in Cuba, but was compelled to return home on account of sickness. After recovering he was appointed a clerk in the office of the auditor for the War Department through the influence of the late Senator Hanna. Since his residence in Washington he took a post-graduate course in Woods Commercial College, graduating with the honors of his class

and awarded the degree of Expert Accountant.

This, in brief, is the history of a new enterprise and the promoter of the only fire insurance company catering particularly to the colored people of the United States. In the last few weeks the A. M. E. Church, with its eleven million dollars worth of property, and the A. M. E. Zion Church, with its five million dollars worth of property, have endorsed this company and will place with it the business of the two organizations.

Allan LeRoy Locke



THE first Rhodes Scholarship at Oxford College, England, which scholarships were provided for by the will of the late Cecil Rhodes of South African fame, to be won by a Negro, has been secured by an American Negro youth, who has already attained to the scholarships of distinguished merit in America. In order to obtain this coveted prize the young American Negro had to beat fifty of the most intelligent young Anglo-Saxons of the State of Pennsylvania. The young man who has brought this distinguished honor to his race is Allan Le Roy Locke, of Philadelphia. Mr. Locke is now a senior at Harvard University, and prior to his matriculation into that famed institution was a student of merit in the public schools and the Central High School of Philadelphia.

Under the provision of the Rhodes will only one American from each state is entitled to a scholarship at Oxford each year, but evidently appreciating the enormity of the curse of caste in America, Mr. Rhodes in his last testaments positively stated that race, creed, color or religion should have no part in determining the winner, but that the examination should be an open one. It was under these conditions that Mr. Locke won his prize after an examination that was rigid, and of the fifty applicants five passed, including young Locke.

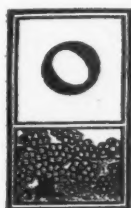
A more careful consideration of the examination papers convinced the examination committee that Mr. Locke was the best fitted of the five, and his selection followed.

Allan Le Roy Locke is twenty-one years of age and comes of a well educated family. His grandfather was at

one time Principal of the Philadelphia High School, and was one of the founders of the Institute for Colored Youth, which became famous under the long administration of Mrs. Fannie Jackson-Coppin. His father, Pliny I. Locke,

was a lawyer, and for several years was employed in one of the government departments at Washington, but died when quite young. His mother still lives and is a teacher in the public schools of Camden.

The Washington Times and The Negro



OF THE many monthly periodicals that are published throughout the country not one of them has received more liberal support from the Negroes than Munsey's Magazine and the various other publications that are published by Frank A. Munsey. Among these publications are Munsey's Magazine, The Argosy, The Scrap Book, Woman, and The Ocean; all of them being of creditable status in the fields they cover. But, it matters not how creditable these publications may be, the Negro in the future should not and will not read them if he accepts the advice of THE COLORED AMERICAN MAGAZINE. The Negro, to his credit, is learning the very profitable lessons that have long been practiced by other race varieties—that of punishing in a financial way those men who and enterprises which insult or discriminate against the race.

Frank A. Munsey, who, while operating a majority of his enterprises from this city, publishes at Washington, D. C., a newspaper called The Times, which, through its columns, has offered to the 95,000 Negroes of that city and and to the 10,000,000 of the Nation an insult which they propose to resent and

to resent with all the power of their being.

The Washington Times is an evening penny paper established about four years ago as a contemporary and rival of The Evening Star, one of the most fair-minded and outspoken of the American press of to-day upon the Negro and all other questions, recently published two short advertising paragraphs that thoroughly reveal its true character. The paper, from its inception, always magnified everything that would tend to injure the Negro as a race, and now, in an advertising folder giving facts and figures for the agent and advertisers under the caption of "Washington's Wealth," has this significant paragraph:

Washington, the capital of the nation, has a population of 335,000, of which 95,000 are colored and are disregarded in The Times calculations. What is said below, therefore, applies wholly to the white population.

* * * * *

The Times has not only not sought circulation among the colored people, but it has deliberately avoided it, and in its news columns has shown emphatically that it is a paper for white people.

"Upon what meat doth this, our Cæsar feed, that he has grown so great."

ITEMS OF INTEREST



RESIDENTS of several of the large railway companies, who have become alarmed over the activity with which many of the states are adopting measures placing onerous restrictions on freight and passenger tariffs, held a conference with President Roosevelt at Washington, at which they agreed to take such action among themselves as will restore the railway credit of the country.

MRS. RUSSELL SAGE, through her counsel, Robert W. De Forest, announces that she has set aside \$10,000,000 from the estate of her late husband for the endowment of what will be known as the "Sage Foundation" to carry on philanthropic work all over the United States, along broad and unique lines. A bill providing for the incorporation of the organization has been introduced and passed by the Legislature of this state.

THE Price Memorial Fund which is being raised by the African M. E. Zion Church, in connection with the quarter centennial of Livingston College, for the purpose of the rebuilding of the buildings that were destroyed by fire, is assuming creditable proportions. The building to be erected is to serve as a memorial to Dr. J. C. Price, and will be the Administration Building of the college.

BISHOP ALEXANDER WALTERS of the A. M. E. Zion Church, and Dr. Wilbur P. Thirkield, President of Howard University, at Washington, D. C., have under consideration plans by which it is hoped a Theological Hall, in which young men may be prepared for the ministry in the A. M. E. connection, can be established, in connection with the Theological Department of Howard University.

THE Oklahoma Constitutional Convention is still in session, after having been on duty something over four months, trying to solve the vexed problems confronting the delegates in their effort to frame laws for the government of the state. Many difficult and perplexed questions are confronting the convention, in which there are several Afro American delegates.

PRESIDENT ROOSEVELT, through a telegram to Governor Gillett of California, prevents the legislature of that state from adopting anti-Japanese legislation, which would have prevented the American government from entering into friendly relations with the Japanese government tending to the exclusion of laborers from that country.

AMONG the contributions that will go to the starving Russians through the Russian Famine Relief Committee is a check for \$100 from Governor Hughes of this state.

MR. AND MRS. ROBERT ERSKINE ELY of New York City recently invited the two Russian Envoys, Mr. Aladin and Mr. Tchaykovsky, who are in this country in the interest of the Russian Revolutionists, Mr. William Travers Jerome, Mr. Hamlin Garland, Mr. Lawrence Abbott or The Outlook, and a dozen other prominent persons of New York, to meet Dr. Booker T. Washington at luncheon. Notwithstanding Mr. Jerome was busy in connection with the Thaw case, he accepted the invitation.

MR. AND MRS. RUBNER-PETERSEN recently spent ten days at the Tuskegee Normal and Industrial Institute. Mr. Rubner Petersen is the newly appointed Superintendent of Education for the Danish West Indies, and says he was appointed to the position by the King of Denmark, on condition that he would spend ten days at Tuskegee before going to the islands.

BISHOP CHARLES SPENCER SMITH, of the African M. E. Church, who has been making an extensive tour of the West Coast of Africa in the interest of his connection, is now at his home in Detroit, Michigan, but is undergoing a serious attack of illness, as the result of his foreign travels.

THE transit plans for the Lexington Avenue Subway and the Bridge Loop, as well as provisions for new schools and a park were approved at the March meeting of the Board of Estimate and Appropriation.

EVIDENCE of the progressive spirit of the Negroes of the state is given by the incorporation of the Colored People's Mutual Life Insurance Company of Dadeville, Alabama, with some of the best Negroes in the state interested. A few days ago the organization of a Negro fair association, having a capital of \$14,000, to hold a fair at Mobile, was noted.

GOVERNOR HOCH of Kansas has kept his pledge to the Afro-Americans of that state, made in the campaign of last November, that there would be no Black Laws put upon the statute books of the state by the legislature of that state, which has just held its annual session and adjourned.

DR. GEORGE C. CLEMENT, editor of the Star of Zion, who has been in the Good Samaritan Hospital, at Charlotte, North Carolina, undergoing an operation upon a wounded eye, has much improved, as the cataract which caused the affliction has been successfully removed.

THE threat of an Assembly investigation is the club with which Governor Hughes proposes to fight the corporations, should they decide to oppose the Public Utilities bill now pending before the Assembly.

BY the explosion of the magazine on board the Battleship Jena, at Toulon, between two hundred and three hundred French sailors were killed, and many injured.

PUBLISHER'S ANNOUNCEMENTS

MOORE PUBLISHING and PRINTING COMPANY

181 PEARL STREET, NEW YORK

FRED R. MOORE, Editor and Publisher

IDA MAY MOORE, Secretary and Treasurer

THE COLORED AMERICAN MAGAZINE will, on and after May 1st, 1907, be published from its new office, 509 Eighth avenue, where it will be pleased to receive its friends and patrons. The present quarters were found inadequate for its growing business, and in our future home we shall have more pleasant surroundings and be in direct touch with those for whom the magazine is published, and where we shall have every facility for turning out first-class job work. In this removal, which necessitates increased expense, we shall hope to receive a larger measure of support.

CHARTERS have been issued to the following local leagues: Atlantic City, New Jersey; Paterson, New Jersey; Newark, New Jersey; Red Bank, New Jersey; Cumberland, Maryland, and Suffolk, Virginia. The following places have voted to take out charters: Bluefield and Hinton, West Virginia, and Clifton Forge, Virginia. From all parts of the country comes interesting information of the National Negro Business League. The annual meeting of the League will be held in Topeka, Kansas, August 14, 15 and 16, 1907. Board will be at the rate of \$1.50 per day. All correspondence should be addressed to Ira O. Guy, Topeka, Kansas.

WE thank those of our subscribers who have responded to our request to influence subscriptions our way. We urge those who have not made an effort, to do so. We desire 5,000 more readers. Show the magazine to friends. The May number will contain many interesting articles from the pens of able writers.

AGENTS should be prompt in sending their remittances and orders.

SINCE Booker T Washington's appeal in behalf of the Douglass Memorial and Historical Association with reference to paying off the mortgage of \$5,400 on the Frederick Douglass homestead at Anacostia, D. C., his sons, Major Charles R. Douglass and Hon. Lewis H. Douglass, have received many inquiries as to the truth of the statement that such a mortgage rested on the property at the time of Mr. Douglass's death. It is proper, in this connection, to have it known that no such mortgage was left upon the property by Mr Douglass, but was placed upon Cedar Hill several years after his death, and after the property had been purchased from the legal heirs. The present purpose of Dr. Washington and the officers of the Douglass Historical and Memorial Association is to pay off the mortgage and to save the property as a memorial to Mr. Douglass and the Negro people.

WE wish our agents to assist us in increasing the sale of the magazine by making a house to house canvass—not alone for individual sales, but for subscriptions. We have inquiries for the magazine from places where we have agents, which show that a thorough canvass has not been made. Active agents can make good commission.

WE desire information of the number of drug stores and owners of same in the various parts of the country. In fact we want to be informed of the business enterprises in communities, and if our friends who read this will kindly forward us this information it will be appreciated.

A WATERMAN FOUNTAIN PEN will be given to subscribers sending us ten new subscriptions.



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